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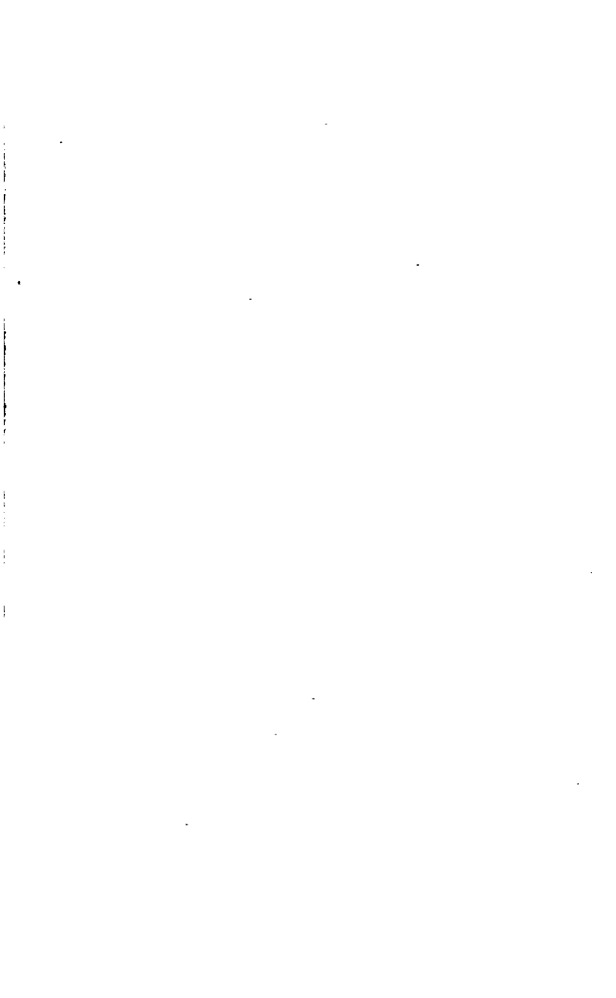
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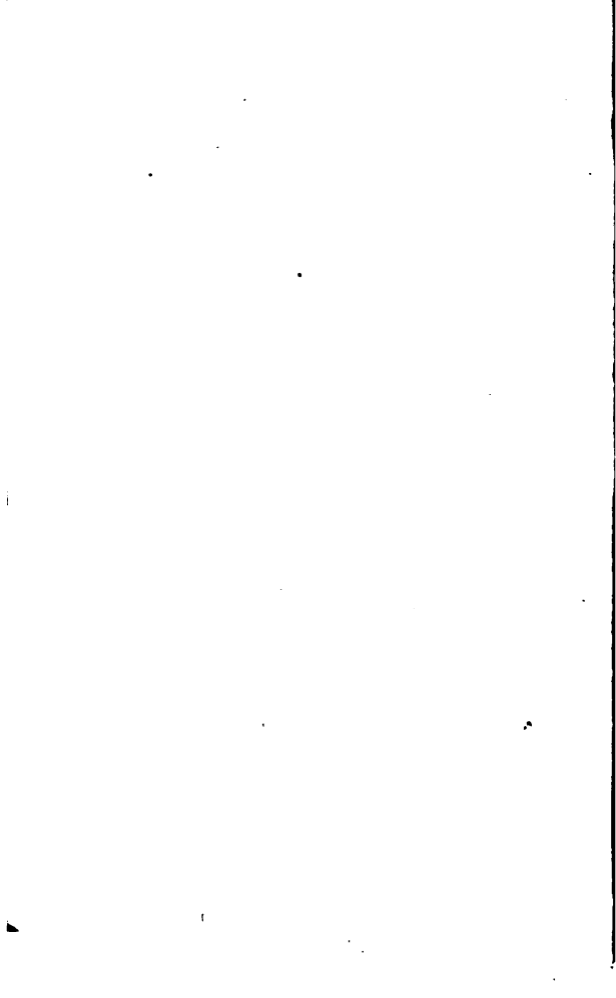


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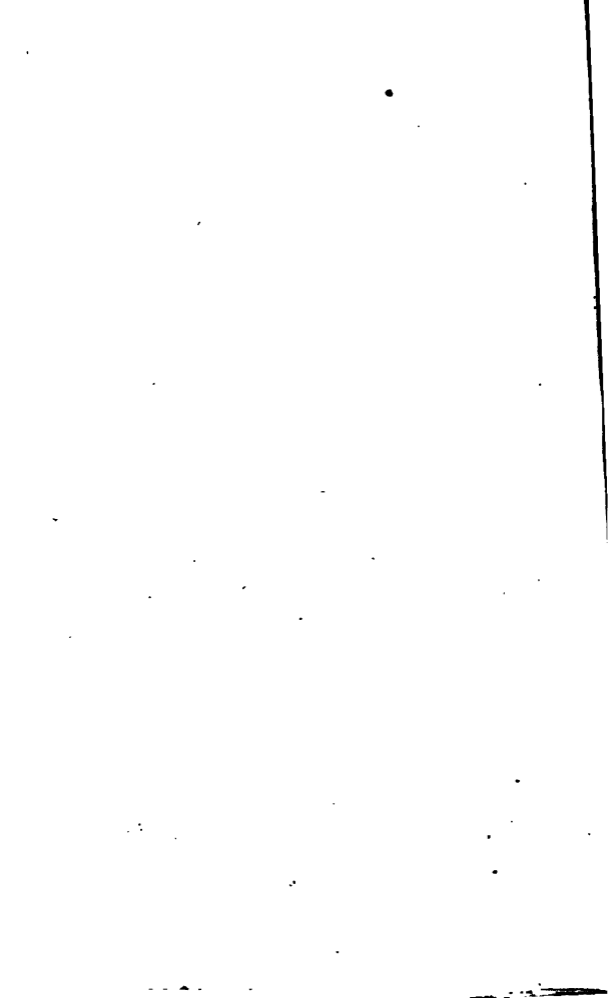
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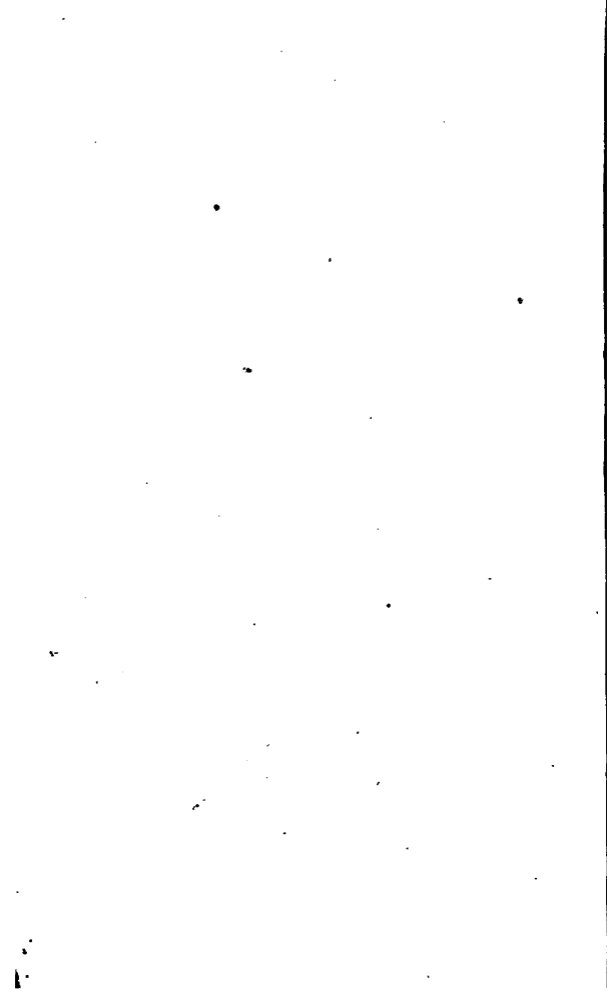


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**HISTORY OF GREECE.**







DEATH OF ALCEBIADES

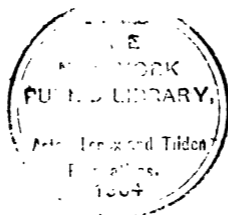
STORIES  
FROM THE  
**HISTORY OF GREECE,**

FROM THE EARLIEST PERIOD TO ITS FINAL CONQUEST BY THE ROMANS.

*ADAPTED TO*  
THE CAPACITIES OF CHILDREN.  
BY THE REV. EDWARD GROVES LL.B.  
—  
VOL. I.



DUBLIN.  
W F WAKEMAN, 9, D'OLIER STREET.  
AND BALDWIN AND CRADOCK, PATERNOSTER-ROW,  
LONDON.  
—  
MDCCCXX.



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## PREFACE.

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THE History of Greece has always held an important place in the course of Liberal Education. It is the link between Sacred and Profane History. When a knowledge of the events recorded by the former has been acquired from the perusal of the Holy Scriptures, the Grecian History continues the series, and points out the secondary means which led to the accomplishment of those foretold by the inspired writers. It is also the source whence we derive much information as to the origin of most of the sciences that improve and adorn society.

To acquire a taste for its perusal, to enter upon its study, not as a task but an amusement, may therefore be considered as a step by no means unimportant in the progress of elementary instruction. If to this we add the reflection, that the great variety of other subjects, which necessarily occupy much of the time of the majority of children during their studies, must prevent a large portion of it from being appropriated to any particular branch, it is evident, that by rendering the study of the history of this important period more interesting, and therefore more attractive, another step is gained, not less beneficial.

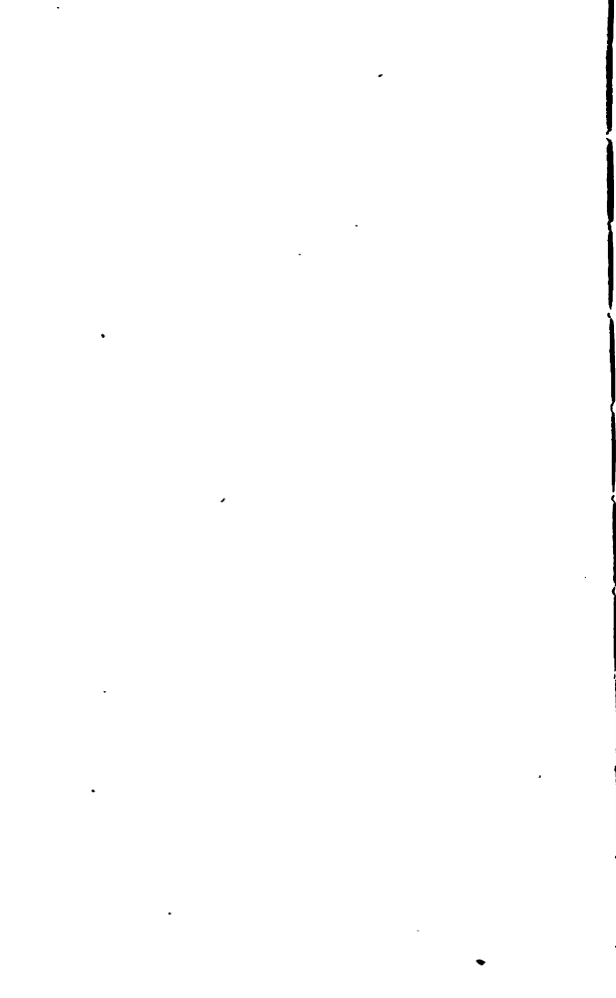
How far the volumes now presented to the juvenile student are calculated to attain these objects, must be decided by those for whose use they have been compiled. Histories of Greece are numerous and varied in their characteristic claims to public notice. Yet, among the number

there still seemed to be a place for one more; one, which would enable children of an early age to understand the narrative with ease, and, therefore, to peruse it with benefit. To effect this purpose, attention has been paid to select those events and circumstances which come home to the capacities of minds as yet little versed in literary pursuits; to explain, without breaking in upon the thread of the narrative, terms, and circumstances, and customs, which are uninteresting while they are unintelligible; to throw out the clue to moral reflections, without dwelling too long upon them, and, not least of all, to endeavour to fix in the memory of the young reader, the place and time at which each of the most important occurrences took place. Geography and Chronology have been justly styled the eyes of history. Without their guidance, we behold, instead of a regular train of circumstances leading to, and developing each other, a confused collection of facts, in the

midst of which, the inexperienced mind finds itself suddenly involved without the prospect of being extricated. Despondency follows disappointment, and too often terminates in disgust.

To guard against a consequence so prejudicial to the pupil's progress, care has been taken to fix the position of every important place in the reader's mind, by determining its situation as laid down, not only in ancient, but in modern geography. The date of every important event is also specified according to the number of years at which it had occurred before our Saviour's birth; and this has been accompanied, when ever it could be effected, by a notice of some remarkable cotemporaneous occurrence in the histories of the other nations which form an essential portion of this department of liberal education. In short, simplicity, perspicuity, conciseness, and order, have been the cardinal

points which have guided the compiler of this elementary treatise in his progress, and, if he has thus succeeded in enabling pupils, whether in public seminaries or private families, to enter with advantage, at an earlier period than usual, upon an important branch of the studies which must lead them to the world and guide them through it, he will have attained the object he had in view when he enrolled himself as a new labourer in this humble, but useful field of literature.



# **HISTORY OF GREECE.**



# HISTORY OF GREECE.

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## CHAP. I.

### DESCRIPTION OF GREECE—THE TROJAN WAR.

The Bible tells us that, not long after the flood, about 2247 years before Christ, the family of Noah began to build a very high tower, near the river Euphrates in Asia, not far from the spot where the city of Bagdad now stands. They were prevented from finishing this building, by a command of God, who confounded their language, so that the workmen could not understand one another. Many of them, therefore, left the place, and travelled into other countries, by which means, every part of the world was gradually filled with people.

We also learn from the same book, that many years after, the children of Israel who had escaped out of Egypt, after wandering for forty years in the desert of Arabia, entered the land of Canaan, and drove out the old inhabitants as a punishment for their idolatry, or worship of false gods. This event took place 1450 years before Christ. Some of the people who were thus driven out lived on the shore of the Mediterranean Sea, near the cities of Tyre and Sidon, and were called Phenicians. They were excellent sailors, and made long voyages to every part of the neighbouring seas. They also understood reading, writing, and many useful arts, which was not the case with the people of most other nations, who were, in general, extremely ignorant and savage.

Some of these Phenicians, when driven out of their own country by the Israelites, sailed into Greece. The country known by this name forms the southern part of Turkey in Europe. It consists chiefly of high ridges of rugged and barren mountains, between which are vallies mostly

very fertile and beautiful. The most northern part of Greece is called Macedonia, to the south of which is Epirus and Thessaly, and farther still, Etolia, Phocis, Locris, Beotia, and Attica; still farther south is a large peninsula, now called the Morea, but formerly Peloponnesus. It is joined to the rest by a narrow isthmus, called the isthmus of Corinth, from the town of Corinth which is situated on it. The Archipelago, formerly called the Egean sea, lies to the east of Greece, between it and Asia. It contains many islands; the largest of which, named Crete, and now called Candia, is the most southern.

The accounts of the different cities of Greece, for many years after the arrival of the Phenicians, are so mixed up with fables, that it is difficult to know which part is true, and which false. We shall therefore pass them over and proceed to the account of a very famous war which took place between the Grecians and the king of Troy. Troy was a city in Asia near the Egean Sea, and not far from the Dardanelles, a strait which joins this sea to the sea of Marmora.

The strait was then called the Hellespont. The cause of the war was as follows.

Agamemnon, king of Mycenæ, a city in the Peloponnesus, was the most powerful prince among the Grecians in his time. His brother, Menelaus, who was king of Sparta or Lacedemon, another city in the Peloponnesus, was married to Helen, the most beautiful woman in all Greece. Indeed it is said, that she was so handsome, that the young princes came from every city in Greece to persuade her to marry them. Whereupon her father, to prevent any quarrels arising from those who must be disappointed, made them all promise that they would be content with her choice, and that, if she was injured or ill-treated after her marriage, they would all join in her defence. She chose Menelaus, and all the other princes returned to their respective homes quietly, according to their promise.

But they were not long allowed to remain there ; for Paris, the son of Priam, king of Troy, hearing of Helen's beauty, went to Sparta to

visit her. He was very kindly treated by Menelaus, her husband, who received him in his palace with the greatest hospitality. Paris, however, made him a very bad return for his kind treatment ; for he persuaded Helen to quit her husband, and to go with him, and, what was still worse, carried off a great portion of the king of Sparta's treasures.

Menelaus, enraged at the loss of his beautiful wife, and of his money, immediately sent to all the Grecian princes to make good their promise, by assisting him in recovering Helen, and punishing Paris for his treachery. They were not slow in obeying the summons ; for each, bringing with him as many soldiers as he could collect, went to Aulis, a city in Greece, where they all assembled, and having chosen Agamemnon for their commander-in-chief, who, as has been already said, was the most powerful of all the kings in Greece, they sailed across the Egean sea to Troy.

Many stories, beyond all belief, are told of

this war. These, however, we shall pass over, and mention only what we have reason to think are true. Troy was a very rich and strong city, surrounded by a lofty wall, and having in it a great number of brave and well-armed men, prepared to defend it. Indeed its strength was so great, that the Grecians, notwithstanding their great numbers and the valour of their princes, were ten years before they could take it.

During this period many bloody battles were fought, in which Achilles and Hector, two young princes, showed most extraordinary courage. Achilles was the strongest, the swiftest, and the handsomest of the Grecians; and Hector, who was the eldest son of Priam, king of Troy, was equally famous for his courage and love of his country. At length these two young heroes met in battle, when Achilles, after some time, succeeded in killing Hector. But the glory he gained by this action was very much lessened by his cruelty afterwards. For he was so much enraged at Hector having killed one of his friends in a former battle, that he took his

dead body, and having tied it by the legs to the back of his chariot, drove it in this manner three times round the city of Troy, in the sight of his wretched father, mother, and wife, who beheld this horrid sight from the top of the walls. Achilles himself was soon after killed.

At length, after ten long years had been spent, the Grecians forced their way into the town, which they treated with the greatest barbarity, burning the houses, killing the men and even the children, and carrying away the helpless women to sell them for slaves. Such are the dreadful consequences of war. The Trojans certainly deserved punishment for not compelling Paris to restore Menelaus' wife; but it was cruel in him and the other Grecians to destroy the whole city for the fault of a few of its inhabitants.

The Grecian princes suffered many misfortunes on their return from Troy. Some were shipwrecked and drowned; some wandered through unknown countries, for many years;

some, on arriving at their own cities, found that the people had chosen other kings during their long absence, and therefore were forced to sail to distant countries. Several went to Italy, where they formed new settlements.

The destruction of Troy by the Greeks took place about 1184 years before the birth of Christ, and at the time in which Jephtha was judge of Israel. The history of this war, and the misfortunes of the Grecian princes engaged in it, on their return home after taking the city, are related in two long poems, written by a very celebrated poet called Homer, who lived many years after the event had taken place, and therefore, though the account he gives is very entertaining, we are not to give credit to every thing in it. Homer himself was an extraordinary man. He was blind, and maintained himself by travelling from one city to another, reciting or singing his poem on the siege of Troy, which is now called the Iliad ; or that on the return of the princes home, called the Odyssey. Crowds flocked to listen to him, and

yet it is said that he lived and died very poor : nor was it known where he was born ; and hence, after his death, seven cities disputed with one another as to which of them was entitled to the honour of having given birth to so great a man. Hence, a witty writer took occasion to make the following epigram :—

“ Seven cities now contend for Homer dead,  
Through which, when living, Homer begged his bread.”

## CHAP. II.

### ~~LACEDEMON—THE LAWS OF LYCURGUS—THE MES-~~ ~~SENIAN WAR.~~

THE most remarkable cities in Greece after the time of the Trojan war, were Lacedemon and Athens; Lacedemon, called also Sparta, was the capital of a district named Laconia, situate in the south of Peloponnesus; Athens was the capital of Attica, a state in another part of Greece. The history of both these states is extremely curious and entertaining. We shall begin with the first mentioned, because it was the older of the two.

Few of the states of Greece had kings at this time. They were mostly governed by rulers, chosen by the people, sometimes for a year, sometimes for a longer time. Countries which are governed in this manner are called republics. Lacedemon, however, was one of the few

states which had a kingly government. But what is very extraordinary, instead of one king, as is the case in most countries we read of, the Lacedemonians always had two. The reason of this was as follows:—One of their kings, when he died, left two sons after him, twins, so like, that even their mother could not tell which was the elder. It was therefore settled, in order to prevent disputes, that they should both be kings together.

This manner of settling the question did not answer. The kings were but too apt to quarrel with each other; and, as some of the people took part with one, and some with the other, disputes became very frequent. To put an end to such a state of things it was at length resolved that new laws should be made, which would oblige every body to conduct himself with propriety, and Lycurgus was chosen to prepare these laws, about 884 years before Christ.

Lycurgus was a man of great wisdom and honesty, and respected by all. His laws, of

which we are about to give some account, prove his wisdom. The following circumstance will be sufficient to show how strict he was in his notions of honesty. He was brother to one of the kings of Sparta, who died, leaving behind him a son, an infant. The mother of the child, a wicked and ambitious woman, sent privately to Lycurgus, to tell him, that if he would marry her, she would kill the young child, and then they would be king and queen together. Lycurgus, though he was shocked at the proposal, yet pretended to approve of it, and desired her to send the infant to him and he would get rid of it secretly. She did so; but, when he had the child in safety, instead of putting it to death, he carried it into the assembly of the people in his arms, telling them that this was their rightful king, and calling on them to swear allegiance, which was done accordingly. Thus was this wicked woman's horrible design prevented; and Lycurgus managed the affairs of Sparta until his nephew, the young king, had grown up.

When he undertook to frame new laws for his

native country, he perceived that one of the chief causes of discontent arose from a few of the people being too rich, and most of the rest too poor. In order, therefore, to put an end to the disputes between them on this account, he caused all the lands to be equally divided, and a portion to be given to each family, so that none should have more than another : and, in order to prevent the rich from buying the land from the poor, he caused all the money to be made of iron, which was so heavy and so cumbersome that nobody would be at the trouble of carrying it about. He put a stop to the love of eating and drinking too much, by obliging the people to take their meals together in large common rooms, instead of their own houses. By these means, every body knew what his neighbour was doing, and was ashamed of being seen eating or drinking more than was good for health.

But, above all things, Lycurgus was most anxious about the education of the children. From the time they were able to walk, they were taught to bear hardships, to go barefoot, to lie

on the hard ground, and not to wear warmer clothes in winter than in summer. When they had grown up to seven or eight years of age, they were sent to schools, where they were instructed, not only in reading and writing, but in running, jumping, wrestling, shooting with a bow, throwing darts and stones, and whatever else could make them strong and hardy.

They had even a custom of collecting the grown-up boys once a year, and flogging them in public to try which of them could bear pain the best. To cry out, or to drop a tear, on these occasions, was thought shameful ; and some of them were known to die rather than confess that they were hurt. Their fathers often stood by to encourage them to persevere to the last. They became at last so hardened to pain, that it is said, that a Spartan boy having once stolen a fox, and hidden it under his cloak, allowed the animal to bite him until it gnawed his bowels, rather than discover the theft.

In short, the great wish of Lycurgus was to

to make the Spartans good soldiers ; and he succeeded so well, that a Spartan would rather die than run away. The young women were also trained up in the same hardy manner ; so that Sparta was like a city of soldiers, where every one was ready to fight for his country at a moment's warning.

One part, however, of the laws of Lycurgus was very disgraceful to him. The Lacedemonians had many slaves whom they called *helots*. These poor people were employed by them to dig the ground, to carry burdens, and to do all the drudgery, in order to give their masters more time to practise those exercises that are necessary for a soldier. Not content with treating them with great harshness, it was a custom in Sparta to put numbers of them to death, who had been guilty of no crime ; merely because they were afraid they would become too numerous.

It is not to be supposed that the people were prevailed on, all at once, to give up their former

manner of living, and to submit to the strict rules which their lawgiver imposed. On the contrary, the change gave rise to much discontent, and even some disputes in which blood was shed. In one of the riots which took place, the life of Lycurgus was in great danger, and he lost one of his eyes by a blow given him by a turbulent young man of the name of Alcan-der. However the riot was soon appeased, and the offender given up to Lycurgus, to be punished at his discretion. But this great man, instead of gratifying his revenge or employing any severity, treated him with so much kindness, that he became heartily ashamed of what he had done, and ever after was one of the lawgiver's warmest friends and supporters.

Lycurgus, when he had made his laws as perfect as he could, called the people together, and telling them he was going to travel, obliged them to take an oath to observe them till his return. He then left the city and went to the island of Crete, where, it is said, he starved himself to death, and ordered his body to be

burned and the ashes thrown into the sea, lest, if his bones had been carried back to Sparta, his countrymen should think that they were no longer obliged to keep their oath.

These laws made the Lacedemonians the most warlike nation in Greece. An opportunity at length offered of proving their strength. About 740 years before Christ, and ten years after the famous city of Rome was founded by Romulus, they had a quarrel with the Messenians who inhabited the part of Peloponnesus joining to theirs, and they sent an army to conquer them. The Messenians, however, were also a very brave people, and resolved to suffer every kind of hardship rather than submit to the Lacedemonians.

Here it is necessary to mention, that the Greeks, like the Phenicians from whom they came, were idolaters. Nay, so foolish were they, as to imagine that their wooden or stone gods could tell them what was to happen in future times ; and, therefore, before they com-

menced any war, or undertook any long voyage, or entered on any other dangerous undertaking, it was the custom to send to the temples or houses of their false gods, and ask the priests who took care of them, what was to be done. The Messenians, on hearing that a large army of the Lacedemonians was entering their country, sent to the priests to consult the oracle, as it was called, what they should do in order to drive back the enemy. The priests were so wicked as to tell them that if they wished to conquer, they must first kill a daughter of one of their princes as a sacrifice to their gods; and Aristodemus, who was then the chief man among them, was so misled by their cruel advice, as to kill his daughter with his own hand. But it turned out very differently from what the priests had foretold; for the army of the Messenians was beaten in several battles, and at length Aristodemus, finding that he had been deceived by his idols, in despair, killed himself on the tomb of his unfortunate daughter. The towns of the Messenians were taken, and the people made helots or slaves, and com-

pelled, like them, to perform all the laborious works which their harsh masters imposed upon them.

However, at the end of forty years, they found their treatment so cruel, that they resolved to endure it no longer, and chose for their general, Aristomenes, a young nobleman who had been very active in persuading them to drive out the Lacedemonians from their country. Under his command they were successful in several battles, insomuch, that the Lacedemonians now thought it necessary to consult the oracle in their turn, to know what was to be done. The priest directed them to send to Athens for a general. This was immediately done. Now the people of Athens disliked the Lacedemonians exceedingly, and were very unwilling to send them a general as was required; but, at the same time, they foolishly thought, that if they refused to obey the oracle, their gods would be angry with them; as if images of wood or stone could be angry or could do them any harm. What then did they do? They

sent one Tyrteus, a poor lame schoolmaster, who had never seen a battle in his life, and was remarkable only for writing verses. When he arrived, the Lacedemonians laughed at him, but they would not send him back ; for, like the Athenians, they also were afraid their gods would be offended with them for so doing.

Notwithstanding their new general, they were defeated several times by Aristomenes, and were on the point of marching their army out of the country, and leaving the Messenians to themselves, when Tyrteus, by reciting to them his poems which he had written in praise of courage and glory, roused up such a spirit among them, that they resolved to try one battle more. They were victorious, and the Messenians were again made slaves.

Aristomenes, however, did every thing that a brave general and a good man could do, to defend his country ; and several extraordinary stories are told of his valour and sufferings. At one time he was taken prisoner, with fifty

of his followers, and thrown into a deep pit : all but himself were killed by the fall. On recovering his senses, he perceived a wild animal near him which had crept in to devour the dead bodies. He immediately laid hold of its tail, and the terrified creature made for the hole through which it had entered, dragging Aristomenes after it, so that he was enabled to force his way through it also, and thus made his escape. At another time he is said to have escaped, by making his guards drunk, and then killing them with their own swords. It is also said that he killed more than three hundred Lacedemonians in battle with his own hand.

But all his exertions were in vain. Their principal city was taken : the wretched inhabitants submitted to the conquerors, and were made slaves, but the greater part determined to quit the country where they could not live in freedom, and going on board their ships, sailed to Sicily, where they built a city which they called Messene. It is situate on the strait that separates Sicily from Italy, and not only still

retains the name which was then bestowed on it, but has also given its appellation to the strait which now goes by the name of the strait of Messina. Aristomenes escaped to the king of Cyprus, whose daughter he had married ; and lived there in honourable retirement, pitied and respected by all who were acquainted with what he had done and what he had suffered for his country.

### CHAP. III.

ORIGIN OF ATHENS—LAWS OF SOLON—TYRANNY OF  
PISISTRATUS—BANISHMENT OF HIPPIAS.

HAVING said so much of the history of Lacedemon, we must now proceed to tell what happened in Athens during the same time. Athens, we have already said, was, next to Lacedemon, the greatest city in Greece. It was the capital of Attica, a small district which is separated from the Peloponnesus by an arm of the sea, called the Saronic Gulf, now the Gulf of Engia.

This district was first peopled by a colony which had been brought from Egypt by Cecrops, 1556 years before Christ; and he is said to have been the first king of the country.

Nothing very remarkable is related in history of this people, until the reign of Codrus. During his time, an army from Peloponnesus

marched into Attica, with the intention of taking the city. The Athenians, as usual, sent to consult the oracle, in order to know in what manner they should defend themselves, and they were told by the priest, that the army whose general should be first killed, would defeat the other. The Peloponnesians, therefore, gave strict orders to all their soldiers, to be particularly careful not to attack Codrus, who was general, as well as king of the Athenians. But he, when he heard the answer of the oracle, immediately threw off his royal robes, and, dressing himself like a poor countryman, with a bundle of faggots on his back, and a hatchet in his hand, went, as if by chance, into the camp of the Peloponnesians, who took no notice of him, thinking he was come to sell his wood to their soldiers. While he was walking about in the camp, he contrived to jostle against a soldier, and wound him with his hatchet ; upon which the soldier turned on him in a rage, and killed him on the spot. The Athenians, on hearing of his death, sent for his body, that they might bury it in a manner becoming a

king; for the people of these countries were very particular as to the burying of their dead. When the Peloponnesians found that the person who had been killed, was king of Athens, they thought that the answer of the oracle was fulfilled, and that they would certainly be defeated if they fought the Athenians; they therefore marched back with the utmost speed into their own country.

The Athenians thought that no one was worthy of reigning after Codrus. Therefore, instead of choosing a new king, they appointed a governor, or, as they called him, an archon, to act instead of a king. Thus Athens became a republic, which is the name given to a nation that has no king. The archon at first continued to govern during his life, but afterwards he was chosen every year. The name of their first archon was Medon, the son of Codrus. He governed about 1070 years before Christ.

The Athenians, as well as the Lacedemonians, suffered greatly from the want of good regula-

tions. They therefore resolved to follow the example which this latter people had set them, and to have written laws, so that every one might know beforehand what was wrong, and what was right. After some time, Draco was chosen to make these laws. Now Draco was a very just, but a very harsh man; he thought that every crime, the smallest as well as the greatest, should be punished with equal severity; "for," said he, "the smallest crime is an offence against the law, and therefore should be punished with death, and I know of no greater punishment for the greatest." But his severity had an effect directly contrary to what he intended. For when it was known that a poor starving wretch, who stole a cabbage from his neighbour's garden, was to be put to death as well as the greatest murderer, nobody would complain of him, and thus crimes became more frequent, instead of being fewer.

Thus matters went on from bad to worse, until at last the Athenians, weary of living in such a state, applied to a very celebrated man

named Solon, who was equally admired for his justice as Draco, but was much more amiable in his disposition. Several stories are told in history of Solon, in proof of his wisdom and his good-nature. Indeed he was so celebrated for the former of those qualities, that he was generally accounted the first of the seven wise men of Greece.

Perhaps, before we proceed with an account of the manner in which new laws were made for Athens, it may be useful to give a short account of these wise men. In the times of which we are speaking, books were very scarce and dear ; and, therefore, those who were anxious to acquire knowledge, had to travel to the places where learned men lived, in order to converse with them. About the time in which Solon lived, there were seven such persons who gave up their whole time and thoughts to acquire knowledge, and to instruct others. The following are their names and places of abode :

1st, Solon, of whom we have already spoken.

2d, Thales, a native of Miletus in Asia Minor. He devoted himself to the study of mathematics, and similar useful arts. It is said that he taught the Egyptians how to measure the height of their famous pyramids, by setting a staff upright, and observing the moment at which the shadow was the length of the staff, and then measuring the shadow of the pyramid, which, of course, was as long as the pyramid itself. 3d, Chilo, a Lacedemonian, who is said to have died of joy on hearing that his son had won the prize of boxing at the Olympic games—a kind of death not very creditable to a wise man. 4th, Pittacus, of Mytelene, the capital of Lesbos, an island in the Egean sea. He was chosen governor or tyrant of his native city, by the townsmen; but, after holding the office ten years, he gave it up to them again. 5th and 6th, Bias and Cleobulus, of whom little is known. 7th, Periander, tyrant of Corinth. He is said to have invited the rest of the wise men to spend some time with him, during which they employed themselves in proposing useful questions to each other. For instance, one of

them asked his fellows which was the best kind of government. Each gave the answer he judged best, but Solon's was most approved of ; for he said ; " that government was the best, in which an injury to the poorest man was considered an offence against the state."

Amongst other visits, Solon once paid one to Thales, and during their conversation he asked him why he never married. Thales made him no answer at the time, but contrived that a stranger should come in a few days after, who said that he had just quitted Athens. Solon very naturally asked him, what was the latest news from his native city ; on which the other replied, that every body there was lamenting the death of a very fine young man, the only son of a respectable citizen. Solon's curiosity was now raised, and, on asking anxiously what was this citizen's name, the stranger, after some delay, as if recollecting himself, said that it was Solon. This news, as may be supposed, filled Solon with the greatest grief, until Thales relieved his mind by telling him that the whole was a

contrivance of his own in order to show him that his reason for not marrying was, to prevent the affliction he might be exposed to, in case his wife or any of his children should die.

At another time Solon went to visit Croesus, king of Lydia. Lydia is a part of Asia Minor, near the Egean Sea, and Croesus was remarkable not so much for his goodness, or his wisdom, as for his great wealth; so that it was usual, in speaking of a person of very great riches, to say, "he is as rich as Croesus." This king prided himself on his palaces, his fine furniture, and carriages; and when Solon came to him, he took the greatest pleasure in showing him all his treasures; after which he asked him whom he thought the happiest man he had ever met, not doubting but that Solon would name himself. However he was disappointed. Solon was too honest to say what he did not think, and, therefore, so far from telling Croesus that he thought him happy because he was rich, he answered that Tellus, an Athenian, was the happiest man he knew of. "And who

is Tellus the Athenian?" said Croesus, quite astonished. "A poor man," replied Solon, "who supports himself by the labour of his hands, and having few wants can easily supply them." "And do not you think me happy?" said Croesus, still more astonished. "Alas! great king," replied Solon, "no man can be called happy until his death, for we know not what may befall us to-morrow."

The event showed that Solon was right. Croesus was afterwards conquered and taken prisoner by Cyrus, king of Persia, who ordered him to be put to death. While they were leading him to the place of execution, he then recollected the conversation we have just related, and cried out most pitiouly, "Solon, Solon, Solon!" as much as to say, Oh Solon! you were right in not calling me happy, until you had known how my life would end. Cyrus, hearing his prisoner repeat the name of Solon so often, was curious to know the cause, and, on being told, he was so struck with it, that he pardoned Croesus and restored to him some of

his kingdom. Thus Solon had the merit of saving one king's life, and of checking the cruelty of another.

Many other stories of the same kind are told of this wise man, but we must pass them over to proceed on our history. When he began to make his laws, he perceived that one great cause of the misery of the Athenians was, that the poor owed a great deal of money to the rich, who treated them very harshly when they could not pay them. He therefore forgave the poor people their debts, and at the same time raised the value of the money. Thus the poor man was relieved, and the rich man fancied himself more wealthy. Among other things he forbid any one to receive money with his wife when he married her, for he said that it was a shameful thing to marry for money and not for love. He made no law against parricides, a name given to those who kill their father or mother; for he said that it was impossible that a son could raise his hand against the parent that had given him life, and reared him during his infancy.

But he was very severe against idleness ; every one at Athens was bound to give an account of the manner in which he supported himself ; and a son was not required to support his father in want, in case he had not instructed him when young in some useful art.

When Solon had completed his laws, he obliged the citizens to take an oath to observe them for an hundred years, and then set out to travel, in order to increase his stock of knowledge, for it was a favourite saying of his that no one was too old to learn. During his absence, the Athenians renewed their quarrels, and at length Pisistratus, one of the principal men in the city, made himself king, or, as he was called, tyrant of Athens. He managed to do this very artfully. At first he pretended to be a great friend to the people, and to protect them against any that attempted to do them injury. He afterwards caused himself secretly to be wounded in several parts of his body, and then had himself carried all bleeding into the market-place, where he told the people, who flocked about him

to know the cause, that he had been thus treated by some of their enemies, for taking their part. They foolishly gave credit to his story, without pausing to enquire whether it was true or not, and ordered a guard of fifty men to protect him. He gradually increased the number of the guard, until at last, with their help, he seized upon the strongest part of the town called the citadel. The people saw their folly when it was too late, for Pisistratus was now so powerful, that no one ventured to oppose him.

At the same time it must be confessed that he governed the people with great mildness. He took pains to have them instructed ; he built a public library, and threw open his fine gardens and pleasure grounds for their amusement.

After his death, his two sons Hippias and Hipparchus made themselves kings or tyrants in his stead. But they were neither so good nor so fortunate as their father. Hipparchus, the younger, was killed by two young men named Harmodius and Aristogeiton, in revenge

for his ill-treatment of the sister of one of them. Hippias, hearing of his brother's untimely death, behaved with great cruelty to all those whom he suspected of having assisted in it. It is said that he seized on a woman named Leaena whom he suspected, and caused her to be tortured very cruelly, in order to force her to tell what she knew of the plot ; but she, being determined not to betray her friends, and, at the same time, afraid that the pain might force her to confess against her will, bit off her tongue and spit it in the tyrant's face. Hippias was at last driven out of Athens ; upon which he went to Sparta, hoping to persuade the Lacedemonians to send an army with him to Athens, to force the inhabitants to restore him, but they refused to interfere ; whereupon, he went to the king of Persia, who was then considered to be the most powerful monarch in the world ; he was indeed the richest : but the succeeding part of this history will show, that riches are of little effect, unless joined with wisdom and prudence. Hippias was well received by Darius who was then king ; and employed himself, with but too much

success, in persuading this monarch to invade and conquer Greece, hoping thereby, that he would be able to recover the tyranny from which he had been driven. Draco lived at the time when Josiah, who destroyed the golden calves which had been set up by Jeroboam, was king of Judah, 624 years before Christ, and Solon was chosen archon or chief-governor of Athens, in the year 594 before Christ, when Tarquin the elder was king of Rome, and shortly before the Jews were carried away in captivity to Babylon.

## CHAP. IV.

### DARIUS INVADES SCYTHIA—HIS DISGRACEFUL FLIGHT—BATTLE OF MARATHON.

The kingdom of Persia comprehended all these countries now known by the names of Turkey in Asia, Persia, and Egypt, together with some others. Its king was the most powerful and wealthy prince of his time. Cyrus, commonly called the Great, was the first monarch ; we have already had occasion to notice him in our account of the adventures of Croesus, king of Lydia. The name of the king to whom Hippias applied for assistance, was Darius. He had several reasons for being offended with the Greeks. Some years before, he marched at the head of a large army against the Scythians, a rude and wandering nation, who inhabited all the south of Russia and Independent Tahtary. To attack these the Persian army proceeded from Asia into Thrace, and crossed the

Ister, or Danube, by a wooden bridge. Having left the Ionians (for so the Grecians were called, who followed him from the cities on the sea coast of Asia Minor) to guard this bridge, he proceeded into the country in quest of the enemy. But his advance was to no purpose, for the Scythians still retired before him, carrying away all their cattle and provisions. Darius at length found himself unable to proceed further, as his soldiers were dying through hunger. He was at a loss how to act, when messengers very unexpectedly came from the king of the country, who, after presenting Darius with a bird, a mouse, a frog, and some arrows, departed, leaving the Persians to guess at the meaning of this mysterious gift. Darius concluded at first that the Scythians consented to deliver up the earth and water, which was represented by the mouse and frog ; as also their cavalry, whose swiftness was represented by the bird ; together with their arms, signified by the arrows. But Gobryas, one of his generals, gave it a different explanation. " Know," said he to the king of Persia, " that unless you can fly like

birds, or burrow in the earth like mice, or swim like frogs, you can never escape the arrows of the Scythians." Gobryas was right; Darius was forced to return as he came, after losing many of his soldiers by hunger and fatigue, and was near being cut off altogether. For Miltiades, who commanded part of the Ionians that guarded the bridge, on hearing of the king's misfortunes, advised his countrymen to break it down, so as to prevent the Persian army from ever returning home. His advice was not followed, and thus the king was saved. Miltiades afterwards made his escape to Greece.

But Darius was more particularly offended with the Athenians. For, when the cities of Ionia declared war against him after his flight from Scythia, that people sent some troops to their assistance, who burned the city of Sardis, the capital of Ionia. He was so incensed at this act, that he appointed an officer, whose duty it was to cry out every day when this monarch sat down to dinner, "Great king, remember the Athenians."

Darius was so certain of being able to make the Greeks obey his commands, that when Hippias came to him to solicit his protection, he sent messengers into Greece to tell the Athenians that, if they wished to be safe, they must take back Hippias to be their king. But the Athenians were too high-spirited and too fond of liberty to submit to such an order, and therefore prepared to oppose any force which Darius should send against them.

The first army which Darius sent against Greece was commanded by Mardonius, a young Persian nobleman, whose chief merit consisted in his having married one of the king's daughters. He marched with a large number of soldiers into Thrace, intending to proceed through Macedonia into Greece, and was accompanied by a fine fleet which sailed along the shore, near his army, to supply it with provisions. But Mardonius was never able to penetrate into Greece. His fleet was dispersed by a storm while endeavouring to sail round Mount Athos, a lofty peninsula in the north of the Egean Sea, and

many of his ships were sunk, while the Thracians fell upon him by land, and slaughtered a great number of his men, so that he was obliged to return home in disgrace. Darius afterwards appointed Datis and Artaphernes, two skilful generals, to command another army, and so confident was he of success, that he caused them to take over chains and fetters to put on the Athenians whom they were to bring as prisoners to him. But the event turned out very differently.

There were at this time among the Athenians some very brave and skilful men who determined to undergo every danger rather than suffer their country to be conquered by the Persians. The most celebrated were Miltiades, Aristides, and Themistocles. Of the first of these we shall have occasion to speak more particularly hereafter. Aristides was so remarkable for his honesty, that his fellow-citizens gave him the surname of Just. But the Athenians were a giddy and ungrateful people ; for they banished him, that is, they drove him

from their city, out of envy. The method by which they proceeded to banish a person was very curious: it was called ostracism. Every citizen wrote on a piece of an oystershell the name of the person whom he wished to have banished, and, if more than five thousand persons voted in this manner against any citizen, he was driven from the city.

. It is said that, upon this occasion, a countryman who could not write, and did not know Aristides except by name, came up to him, and asked him to write down the name of Aristides on his shell. "Why," said Aristides, "what injury has he done you that you wish to have him banished?" "Oh," replied the country-fellow, "he never injured me; I do not even know him; but I am tired with hearing every one praise him for his justice." The person thus sentenced remained in banishment for ten years. From this anecdote we may learn to what a height the passion of envy will proceed. Would it not have been better to endeavour to imitate the virtue of Aristides,

than to drive him out lest his good conduct should expose the vices of his fellow-citizens.

Themistocles was of a different character. So far from valuing himself on his justice, he was accustomed to say, when he was a judge, that he would never sit in a court of justice in which his friends should not obtain more favour than his enemies. An expression most unbecoming a judge. He had, however several qualities which raised him very high in the opinion of his countrymen. He was a good officer, and peculiarly well acquainted with the method of governing a country, and of persuading the people to act as he wished. When he heard that the king of Persia was preparing to send an army to conquer Greece, he prevailed on the people of Athens to build a great number of ships, and to these they afterwards owed their safety.

In the mean time Datis and Artaphernes led their fleet and army across the Egean Sea. Their fleet consisted of six hundred ships and their army of one hundred and twenty thousand

men. Confident of victory they sent before them to Athens and Lacedemon, messengers, or as they were styled, heralds, to call upon the people of these cities to give earth and water to the great king, as tokens that they yielded up their country both by land and sea. The Grecians were so enraged at this message that they flung the heralds, one into a pit and the other into a well, desiring them to take land and water thence if they wished. This act deserves great blame, for heralds were always allowed to pass unhurt to and from any city to which they had been sent.

The Persian army, after having seized all the islands in the Egean Sea, and particularly that of Euboea, now called Negropont, a large and fertile island lying along the coast of Attica, landed at Marathon, a village about ten miles from Athens. When the people of this city heard of their approach they applied to Sparta for assistance. The Spartans promised to send soldiers, but they did not arrive in time, owing to a foolish opinion that it would be unlucky to

allow their troops to march from the city before the new moon. The Athenians, therefore, had nothing to depend upon but their courage, their patriotism, and an army of ten thousand men; to which, however, the small neighbouring town of Platea added a thousand more.

This army was led on by ten generals, who took the command every day in turn. A very bad method indeed, for the orders given by one general to-day were liable to be contradicted by another to-morrow. Aristides, however, contrived to do away this defect, for, when the day came on which it was his turn to act as general, he gave up his command to Miltiades, and persuaded the others to do the same.

Miltiades drew up his little army so that it could not be surrounded by the enemy. Behind him was a high hill, and he caused a number of trees to be cut down on each side, so as to prevent the Persians from attacking him there. When all was ready, the trumpet gave the

signal, and the Athenians rushed on their enemy like men determined to conquer or to perish. After a long struggle, the valour of the Grecians prevailed, the Persians gave way, and were saved only by escaping to their ships and putting to sea in the utmost confusion. A strange story is told of a Grecian soldier named Cinegirus : it is said that he seized a Persian ship with his right hand, and, when that was cut off, grasped it with the left; when this hand also was cut off, he clung to it with his teeth and held it till he expired.

The news of this great victory was brought to Athens by one of the soldiers, who, after the toil of the battle, ran the whole way to be the first to convey the good news. On arriving at the city gate he had only strength left to say, "rejoice, we triumph," and dropped down dead. Aristides the Just was left behind on the field of battle to guard the rich spoils that were found in the Persian camp. Among these was a large block of marble which the Persians had brought with them to carve into a trophy or memorial of

their expected victory. It was, however, put to the same use by the Athenians, who formed it into a statue of Nemesis, the goddess, who, according to their false religion, was supposed to punish insolence and pride.

Nothing now remained for the Athenians but to reward their general. To do this they caused a picture to be painted by a celebrated artist named Polygnotus, in which Miltiades was represented standing in the front of the other generals, and encouraging his soldiers. This was thought to be the highest honour they could confer on him. The painter was so much pleased at being selected to execute the picture that he refused to accept of payment, and the citizens, not to be outdone in generosity, made a decree, that whenever he came to Athens, he should be entertained at the public expense.

But the Athenians, though brave, were fickle and ungrateful; their treatment of Miltiades proves this: he was sent with a fleet, to conquer those islands in the Egean Sea which had

submitted to the Persians. While endeavouring to take Paros, one of them, a wood happened to take fire on a neighbouring island. Miltiades thought it to be a signal to the people of Paros that the Persian fleet, which was much more numerous than his own, was coming to assist them, and he therefore sailed away.

The Athenians conceived that he had been bribed by the Persians to act in this manner. On his return home, therefore, they tried and condemned him to death : but afterwards, changing his sentence in consequence of his past services, they ordered him to pay a large sum of money. He was not rich enough to pay it. They therefore threw him into a prison, where, after lingering some time, partly from a wound he had received fighting for the very people who now treated him so harshly, and partly from confinement and anguish of mind, he died. Such was the end of the man who gained a most splendid and unexpected victory, by which he secured the liberty of his country.

As the Grecians owed their success in the subsequent war against the Persians chiefly to their skill at sea, it may not be useless here to give some description of their ships, or as they called them, galleys. These galleys were long and narrow; high in the front, which was called the prow, and in the stern or poop. They were moved forward chiefly by oars. The rowers sat on each side, to the number of fifty or more, and were placed in two or three rows or tiers, one above another, so that the seat of the lower row served as a resting-place for the feet of those of the upper. When the men pulled all together, they drove the galley forward with wonderful swiftness. The fighting men were placed on the prow and poop, armed with javelins, arrows, and slings. In the front of the galley, under water, a strong iron spike projected, called a rostrum or beak, which, in battle, they drove against the side of the enemy's ship and sometimes sunk it with one blow. The galleys had one or two masts, with a large sail on each, but, as the Grecians could not steer by the compass, they depended more on their oars

than their sails. They also used their sail-yards to annoy the enemy, by hanging to the end of them a very heavy ball of lead or iron called a dolphin, and when the two galleys came so close that the sail-yard of the one stretched over the deck of the other, a man cut away the dolphin, which dropped down and forcing its way through the deck and hull, often made such a leak as soon to sink the vessel.

## CHAP. V.

**XERXES INVADES GREECE—BATTLE OF THERMOPYLAE—LEONIDAS AND HIS SPARTANS—BATTLES OF SALAMIS AND PLATEA—FLIGHT OF XERXES.**

DARIUS would have sent another army larger than the former into Greece, if he had not been prevented by death. His son Xerxes became king of Persia in his stead; and, like him, made preparations to conquer this country. But before he proceeded to do so, he assembled all his nobles, as if to consult them whether or no he should undertake the war. Most of them, knowing that Xerxes himself wished to do so, advised him by all means to persevere in his determination to imitate his father's example, assuring him that no people could oppose his wealth and power. Artabanus, his uncle, was the only person who had courage to speak his mind freely. He told the king that the Greeks were a hardy, warlike people, that they had already de-

stroyed two armies of the Persians, and advised him to be content with the wealth and dominions he enjoyed at present, lest, by grasping at more, he might lose what he now possessed.

Xerxes, although he had asked his uncle's opinion as well as those of his other courtiers, was highly offended at him for speaking candidly what he thought. He told him that were he not his uncle, he would have punished him for it; that he was determined to persevere, and that he had dreams which assured him of success. Such are the effects of flattery! Kings accustomed to it cannot bear to be told the truth.

When Xerxes had collected soldiers and ships from all parts of his extensive dominions, he marched at their head to the Hellespont. This strait, now called the Dardanelles, connects the Egean Sea with the Propontus, and divides Asia from Europe. Xerxes resolved to build a bridge across the strait, a work of great difficulty, as the channel was more than a mile broad, and the

current rapid. While this was doing, he took a view of his troops and fleet, which he surveyed from an eminence near the shore. The number of all together is said to have amounted to more than five millions of souls. Xerxes was at first filled with the greatest pride on beholding this spectacle. His heart swelled within him at the thought that he was master of the lives of so many of his fellow-creatures ; but he shortly after burst into tears on reflecting that out of so many men not one would be alive in an hundred years. And yet he, by forcing them into a war against a people whose only wish was to live in freedom, was the cause that most of these countless thousands would be cut off long before the time appointed to them in the course of nature.

Xerxes was a cruel and foolish prince. When his bridge was finished, a storm swept it away ; upon which he ordered the workmens' heads to be struck off : this was cruel, for they could not be answerable for the fury of the elements. He also ordered the sea to be scourged, and fetters to be thrown into it : this was the extreme of

folly. He then caused two other bridges to be built stronger than the former. His army crossed over one of these, and his baggage over the other. It is said, for we do not pretend to vouch for the truth of the fact, that the soldiers were seven days and nights in passing it, although their officers hastened them over with scourges, a cruel mode used in Persia of enforcing obedience to harsh and oppressive orders.

The following is another instance of this weak monarch's folly. His father's fleet had been shipwrecked in sailing round Mount Athos, a lofty promontory of Thrace at the north of the Egean Sea. To prevent a similar accident befalling his own ships, he determined to cut a canal across it: in doing which he spoke in this manner to the mountain, as if it had been a living being; "Athos, thou aspiring mountain, do not dare to put any obstacles in the way of my workmen; if you do, I will hew thee down and cast thee headlong into the sea." Thus he went on, thinking that nothing could presume to interrupt his progress. He marched through

Thrace and Macedonia into Thessaly, and thought himself sure of penetrating into the midst of Greece without meeting an enemy. But he was deplorably mistaken.

When the Grecians were informed of the mighty preparations making in Persia to subdue their country, they sent, as usual, to the oracle of Apollo at Delphi, to know how they were to act. The priests informed them that, if they wished to be victorious, one of the kings of Sparta must die. You may here observe how cruel the answers were which the priests put into the mouths of their false gods. Every one of the oracles of which we have made mention in this history recommended the death of a human being. Leonidas was one of the kings of Sparta when this reply was given, and he immediately took the command of the army and led them on against the enemy, with a determination to lose his life for his country. He took his post at Thermopylae, a narrow passage leading from Thessaly into Greece, between a mountain and the sea, where a few brave men

could make head against the assaults of a very numerous army.

When Xerxes arrived near this spot he was astonished to find his progress stopped by a handful of men. He remained quiet for a few days, in order to give them time to reflect on their rashness in presuming to make a stand against his innumerable forces; and, when he found that they did not move, he sent a herald to them, desiring them to give up their arms. Leonidas coolly answered by desiring him to come and take them. He then in a rage ordered such of his soldiers as had lost any of their relations at the battle of Marathon, to advance and revenge their death; but they were quickly driven back with loss and disgrace. He then ordered the immortal band, consisting of ten thousand of the bravest Persians, to advance against the Greeks. They were equally unsuccessful. Thus for two days did this little band of heroes set at defiance all the power of Persia, and would have continued so to do, but that a countryman, being bribed by the Persians,

pointed out a secret path over the mountains, through which Xerxes sent a large body of men to come upon the Grecians behind.

When Leonidas found that his little band was thus surrounded, he ordered all the rest of his army to retire and save themselves for better times ; keeping with himself only three hundred Spartans, whose laws forbid them to turn their backs on an enemy, and some other soldiers of different cities, who preferred to die rather than desert their leader. Leonidas did not now wait for the assault of the Persians. Having drawn up his little troop, he exhorted them to dine cheerfully, for that to-night they must sup with Pluto. Pluto was the fabulous god who was supposed to preside over the souls of the dead. The meaning of Leonidas therefore was, that they would all perish that night. When that time came on, he marched down to the Persian camp, and forced his way into the midst of it. His object was to attack the king's tent, and to seize or kill him before he was prepared for his defence. But the extent of the camp and the

darkness of the night prevented him. For a length of time he proceeded onwards, fighting or destroying all before him, until the dawning of the day betrayed the smallness of the number of his followers. They were attacked by the Persians on every side, until at length, fatigued with incessant fighting, and rather weary with conquering than conquered, they were cut to pieces. Two only escaped out of the whole band, and these on their return to Sparta were treated with the greatest contempt for having chosen rather to save their lives than to die for their country. No person would speak to them or afford them the smallest assistance ; so that at last one of them killed himself in despair. The other indeed acted a wiser part: he submitted to the punishment, until he had an opportunity of wiping off his disgrace by extraordinary acts of courage in a subsequent battle. The body of Leonidas was found under a heap of the dead, and Xerxes, in order to revenge himself for his losses by loading it with insult, caused it to be hung up on a cross. Little did

he think that he was thus only making his own disgrace more public.

When the Athenians heard that the Persians had penetrated into Greece, they quitted their city, and with their wives and children went on board their ships. They took this step, as indeed most others, by the advice of Themistocles. When the news of Xerxes' intention to invade Greece was known, the Athenians sent to consult the oracle at Delphi, how they were to act. The answer given them was "that they should defend themselves by wooden walls." Some of the unthinking citizens persuaded themselves that by wooden walls were meant the barricades which defended the Acropolis, or citadel of Athens. But Themistocles penetrated into the secret meaning of the oracle, and having proved that ships were meant, persuaded his countrymen to set apart the profits of some silver-mines in the neighbourhood to build a number of ships. The people had the good sense to follow his advice; so that, by the time the Persians came, the Athenian fleet was so numerous as to amon-

to two thirds of the whole that was collected from all the sea-ports of Greece. They now felt the benefit of his counsels: yet many showed great reluctance to leave their houses, their temples, and the tombs of their forefathers exposed to the insults of the barbarians, and refused to go on board until Cimon, the son of Miltiades, set them the example. It should have been mentioned that when Miltiades died in prison, the people would not allow his body to be buried, until the money which he had been sentenced to pay had been given them. Cimon never desisted, until he had collected enough by borrowing from his friends, and thus obtained permission to bury his father. On the present occasion he was seen to go at the head of a troop of his young companions, with his horse's bridle in his hand, and to hang it up as an offering in the temple of Minerva, hereby signifying that he had no farther occasion for his horse; then, turning to the port, he was the first to go on board, while the surrounding citizens, struck with his piety and determination, silently followed his example. The men able to fight re-

mained in the ships. The old men, women and children were carried to Traezenæ, a town in the Peloponnesus, where they were most hospitably received. They were lodged and fed, the children were educated, and, it is even said, that a piece of ground was set apart for their exercise and amusement.

In the mean time Xerxes, having succeeded in passing the strait of Thermopylæ, as already described, advanced without opposition to Athens. It is said that a party of his army, which he sent to plunder the temple of Apollo at Delphi, was entirely destroyed by huge pieces of rocks that fell upon them from the precipices on each side of the steep ascent to the mountain where this celebrated building was situate. While Xerxes was continuing his march, he asked some deserters from Arcadia who had joined his army, what the Grecians were then doing. He was greatly surprised on being told that, so far from showing any apprehensions at the approach of his army, they were engaged in celebrating the Olympic games ; his

surprise was increased when he understood that the victor's reward was only a crown of olive. "What men must they be," exclaimed he with astonishment, "that are influenced only by honour and not by money."

As the Olympic games were very celebrated, we shall stop the course of our history for a few moments to give some further particulars of them. Olympia was a city of Elis in the western part of the Peloponnesus. It was celebrated for a very fine temple of Jupiter. Near the temple was a plain, on which was a large level area, surrounded by seats to accommodate the numerous spectators that flocked from all parts of Greece. Every fourth year a solemn festival was held here in honour of Jupiter, which was celebrated by contests in chariot-racing, foot-racing, wrestling, boxing, and throwing quoits. The conquerors at each of these games were honoured with a crown of olive; but though this may appear a very trivial reward, it was by no means so: for, so honourable were these prizes, that the city from

which the victor came bestowed great rewards and privileges on him when he returned home. The prize of the chariot-race was deemed the most glorious, insomuch that kings and princes sent their chariots and horses from distant parts to contend for it. As books were scarce and very dear, writers used to take advantage of the great assemblage from all quarters to recite their works, whether in prose or verse. Here it was that Herodotus first read in public his celebrated history, from which most of the facts related in this account are taken: here also it was that Thucydides, the Athenian, struck with a noble emulation at the praises bestowed on the father of Grecian history, resolved to imitate his example, a resolution which he fulfilled by writing an account of the wars which afterwards took place between his native city and Lacedemon. This work, now equally famous with that of Herodotus, was written by him when banished by the ostracism from his native city. Thus it is that the truly noble and virtuous mind turns even its misfortunes into profit, and instead of

being dejected by calamity, renders it the means of securing the applause of all posterity.

When Xerxes arrived at Athens and found it deserted, he burnt it, and ordered his fleet to proceed to attack that of the Grecians which was drawn up at Salamis, a small island near Attica.

Themistocles, who commanded the Athenians at this time, acted with such prudence and skill, that he enabled the Grecian fleet, though much smaller, to route that of the Persians. He drew up his ships so that they could not be surrounded by those of the enemy, and choosing a time when a certain wind blew directly against them, he gave the signal for the battle, and his sailors advanced with such ardour, that the Persians, after a severe struggle, were entirely defeated. Among the officers of Xerxes was one woman named Artemisia, queen of Halicarnassus, who shewed so much courage that Xerxes said of her, that his soldiers behaved like women and this woman like a soldier. When the Persian

fleet was endeavouring to escape, Artemisia, seeing that her ship was closely pursued by one of the Grecians, made use of the following stratagem: she attacked the nearest of the Persian ships as if it had been an enemy, so that her pursuer, thinking she had come over to the Greeks, gave up the chase.

Xerxes himself was not in the battle, but viewed it from a hill on the shore, where a throne was fitted up for his accommodation. When he perceived his ships giving way, he started up from his seat in an agony of despair, and when he found the battle was completely lost, he thought only of making his escape from Greece. Leaving therefore his army, he set out with a few followers to the Hellespont: but here again his ill fortune attended him. The bridges which he had built with so much labour, had been broken by a storm; and this king, whose fleets and armies so lately covered the land and sea, was now obliged to cross the strait in a wretched fishing boat. He proceeded thence to Susa, his capital city, where he shut himself up

to conceal his disgrace and mortification, and was at length killed by some of his own subjects. The whole of this monarch's history shows how useless wealth and power is when not directed by prudence ; it also teaches a nation not to despair of defending itself against the unjust assaults of an invading enemy, however powerful.

When Xerxes quitted Greece in this disgraceful manner, he left behind him Mardonius with three hundred thousand men ; but the Grecians, now elated with their victory, collected a large army, though still much less numerous than his, to drive him out of the country. The two armies met near Platea, a small city at the foot of Mount Cytheron, not very far from Athens and Thebes. Here, while they were preparing for a battle, a dispute arose among the Grecians, which was near causing the troops of the different cities to separate, the consequence of which must have been, that the Persians would have subdued the whole country without opposition. The

dispute, as is often the case, arose from a trifling circumstance. When an army is drawn out for battle, the right side of the line is considered the most honorable position. All the army consented to give this post to the Lacedemonians, as being the best soldiers, but the people of Tegea, a city in the Peloponnesus, insisted that they had a right to the left side, which was thought the next in rank, and which the Athenians also claimed. At length Aristides, by his prudence and good temper, put an end to the contest. "Place me and my Athenians," said he to the assembly of generals, "in what part of the line you will, and we will act so as to make it the post of honour." This spirited speech had such an effect that the Athenians were left in possession of the place they claimed.

It is unnecessary and painful to dwell upon the particulars of battles in which so many of our fellow creatures meet with painful, and often lingering deaths, leaving their wives and children to perish in misery and want. It is enough

to say that the Grecian army was completely victorious, Mardonius was killed, and the Persians utterly routed. Those who escaped from the fight, after wandering about the country, were either killed by the peasants who met them, or died of hunger ; so that out of the immense multitudes that Xerxes brought into Greece, very few returned home to tell their mournful story.

On the same day that the battle was fought on land at Platea, the Persian fleet was attacked and destroyed by the Grecians at Mycale, a promontory of Asia Minor, near the island of Samos. The most extraordinary circumstance relative to it is, that the battle of Platea was fought in the morning, and the news of it arrived at Mycale before the evening of the same day, though the two places were several hundred miles distant from each other. But the truth most probably is, that the Grecian general spread the report of this victory among his soldiers, to raise their spirits and encourage them to greater exertions.

## CHAP. IV.

### DEATH OF PAUSANIAS—THEMISTOCLES BANISHED— EXPLOITS OF CIMON.

The Athenians being now freed from any fear of another attack from Persia, turned their attention to the rebuilding of their city walls, which had been destroyed in the late war. It would scarcely be thought that any objection could be made to an undertaking so reasonable. The Lacedemonians, however, objected to it. Their excuse was, that if the walls of Athens were rebuilt, and that the city were again taken by the Persians, it would be impossible to drive them out of the country again. But the truth was, they began to be jealous of the increasing power of Athens. They perceived that this city had obtained great renown by its exertions against the Persians, that it had triumphed both by land and sea, and they feared that, if it should be fortified with a strong wall,

it might equal, if not exceed, their own city in power, and become the chief of the Grecian commonwealths. They therefore sent messengers, or as they are called, ambassadors, to remonstrate with the Athenians.

Themistocles, who was still a leading man at Athens, saw through their design, and was resolved to baffle it. The Lacedemonian ambassadors were told, by his directions, that ambassadors would be sent in return from Athens to assure the Lacedemonians that they need be under no apprehensions as to the building of the walls. Themistocles was one of these ambassadors. On setting out, he desired his fellow-citizens to hurry on the work with the utmost expedition, and also directed the other ambassadors who were appointed together with him, to follow him one after another as slowly as possible. When he arrived at Sparta, he said at first that he could do nothing till the others came. When they had come, and the Spartans were pressing him for an explanation, stating that the walls were actually building, he

boldly denied it, and desired them to send confidential persons to Athens to ascertain the truth. They did so; but when those persons came thither, they were kept there as securities to prevent Themistocles and his friends from being ill-treated by the Lacedemonians when they knew the truth. At length, when he was informed that the walls were raised to a height sufficient to defend the city, he went boldly to the assembly of the Spartans, told them what was done, remonstrated with them on the injustice of their endeavour to secure their own power by keeping their allies weak, and warned them that any attempt to injure him for the part he had taken, would be visited on those Spartans who were now in Athens. The Lacedemonians saw through the artifice, but it was too late; they therefore concealed their anger, and sent home Themistocles with honour.

While this great man was thus serving his country, and raising his own name, Pausanias, the king of the Lacedemonians, was acting a very different part. He had been so long ac-

customed to command, that he could not bear the thoughts of returning home, where, according to the regulations of Lycurgus, the kings must be as obedient to the law as the meanest citizen. He therefore came to the wicked and shameful resolution of betraying the army under his command to the king of Persia, on condition he should be made the chieftain under him in Greece. The king was rejoiced at the proposal, and not only assured him that his request should be granted, but promised him a large sum of money, and one of his own daughters in marriage, if he succeeded. Many messages passed between him and the king on this subject. To keep the matter secret, it was agreed upon that the slaves who carried the letters from one party to the other, should be put to death as soon as they had delivered them. But this horrid expedient to prevent discovery became the very means by which the wicked plot was detected.

One of these slaves on being sent with a letter by Pausanias, having observed that none of his fellows who had been despatched on a simi-

lar errand before him, never returned, he was tempted to open the letter, to discover the cause. On reading its contents, he went to the Ephori, whose duty it was to inspect into the conduct of the kings, and revealed the whole to them.—These officers would not punish their king on the mere evidence of a slave. They therefore directed him to fly to a temple, or place of worship, as if he was afraid of being punished for having disobeyed his master's orders. Pausanias, on hearing this, suspected what was the case, and followed him thither, in order to persuade him not to discover what he knew. Their conversation was overheard by persons purposely concealed in the temple, and Pausanias himself would have been seized and punished, had he not in turn fled to a temple of Minerva. These places were held in such respect that it was thought highly criminal to force any one out of them, let his conduct be ever so culpable. The Spartans, therefore, suffered him to remain there, but they built up the gate of the temple and took off the roof, so that this wretched man soon perished through hunger and cold.

The fall of Pausanias brought on the ruin of another great man. Themistocles was accused of having been privy to the treachery of the other. The fact was that he knew of the transaction, but thought that the time was not yet come for his interference to prevent its bad consequences. So enraged were the Athenians against him that he fled from the city and took refuge with the king of the Molossians, whose territory is situate in Epirus, a region to the west of Thessaly. This was a very desperate act, for he had, when in power, prevented this king from being admitted into the friendship of Athens. Themistocles, going into the palace while Admetus was absent, took up his infant son and sitting at the hearth, waited for his return. When the king came, he was so affected with the change in his guest's condition, that he not only forgave him the past, but protected him as far as he was able ; for, when the Athenians sent to demand that he should be given up to them, Admetus, sensible that he was too weak to oppose them, yet being unwilling

to obey their order, afforded Themistocles the means of escaping privately.

From Epirus this unhappy exile resolved to go to Persia, and throw himself on the mercy of the king to whom he had been the greatest enemy. But his perils were not yet over. When sailing across the Egean Sea, a storm arose which induced the master of the ship to steer for the island of Naxos. Had he done so, Themistocles must have been discovered, for the Athenian fleet was then lying at anchor there. He therefore told the captain who he was, and prayed him still to keep the sea ; and this man had the generosity to brave the storm, rather than risque his passenger's safety, although he knew that a large reward would be given to any who would deliver him up to the Athenians. Thus Themistocles arrived in safety in the kingdom of Persia.

When Darius, for such was the name of the king who succeeded Xerxes, heard of the arrival of this illustrious man, he was so delighted

that he was heard to cry out in his sleep, "I have got Themistocles the Athenian." He ordered him to be treated with the greatest respect, and gave him the taxes of three large cities to support himself and his family. Indeed Themistocles himself was so sensible of the comforts of his present situation, that he was accustomed to say to his children, "My sons, we should have perished if I had not been undone ;" meaning by this expression that his present condition was infinitely preferable to what it would have been had he remained in his own country.

But he was not allowed to continue long undisturbed in the enjoyment of his present happiness. Darius, having resolved to send another army into Greece, called upon Themistocles to take the command of it. He, equally unwilling to carry arms against his country, and to refuse his benefactor, had recourse to the horrid expedient of self-murder. He swallowed a dose of poison, and thus put an end to a life which

had been marked by the greatest changes of fortune.

While Themistocles ended his life thus miserably, Aristides the Just was living at home honoured and respected by all. He had been recalled from banishment when Xerxes' army was marching against Greece, and after his return took an active part in defending his country. After this formidable enemy was driven out in disgrace, he devoted himself wholly to the improvement of his native city. His house was the place to which all young men flocked who were desirous of improving themselves in knowledge and wisdom. He was chosen keeper of the treasure which was subscribed by all the cities of Greece towards paying the expenses of the war against the Persians. So strictly did he execute this trust, that at his death he had not money sufficient to bury him. His funeral was performed at the public expense, and marriage portions were also given to his daughters out of the public treasury.

The Grecians, being now free from the fear of another invasion of their great enemy, the Persians, began to quarrel among themselves.—The chief cause of these disputes was the mutual jealousy between the Lacedemonians and the Athenians. Each of these states wished to have the chief command in Greece. The Lacedemonians had been, and still were, most powerful by land. The education given to them during their childhood and youth, under the strict laws of Lycurgus, could not fail to make them excellent soldiers. The Athenians were superior to all the other states of Greece at sea. They owed this pre-eminence to the wise counsels of Themistocles, and were secured in it by their successes during the late war.

The spirit of enmity which was daily increasing between these states did not show itself all at once. The Lacedemonians were engaged in endeavouring to suppress a rebellion that broke out among their Helots or slaves. These poor wretches, it may be remembered, were treated by their haughty masters with the

greatest cruelty and insolence. They were compelled to do all kinds of drudgery for a mere subsistence, and their masters thought it no crime to beat, abuse, or even kill them at their pleasure. At length they seized the opportunity, when Sparta was weakened by a plague which raged with great violence and carried off numbers of her citizens, to take up arms to free themselves from such intolerable oppression; and fought with so much courage that the Lacedemonians found themselves unable to bring them back to their former state of slavery, and, therefore, very reluctantly, applied to Athens for assistance.

The people of this city were equally unwilling to afford the aid they sought for. But Cimon, of whom mention has been already made as prevailing on his countrymen to quit their homes and embark on board their fleet on the approach of Xerxes, advised them on the present occasion to send aid to the Lacedemonians. For it was a favourite object with this great man to keep all the Grecian states on good terms

with each other, so as to be able at all times to turn their united strength against the common enemy, the Persians. He succeeded: an army was sent to Laconia, and the wretched Helots were again brought back to their former slavery. The plague which led to this rebellion broke out in the year before Christ 470, the year after the banishment of Themistocles, and the same in which Cimon gained the celebrated victory over the Persians at the river Eurymedon.

However, the Helots rebelled soon again, and the Athenians were again applied to for assistance. But, when their army approached Sparta, the Lacedemonians, who again became jealous of them, refused to allow them to come nearer, pretending that they had put an end to the second rebellion by themselves. This act was considered to be such an insult, that the people of Athens banished Cimon who persuaded them to send the troops to Sparta. But his disgrace was not of long continuance. In a war between Athens and a neighbouring state, on offering to join the army of his countrymen, he

was prevented by the generals, who refused to accept of the services of an exile. Upon this he called together such of his friends as were in the army, to do their duty like men : they assured him of their determination to follow his advice, and, having procured from him his suit of armour and fixed it on a spear, carried it before them as a standard to distinguish themselves. They fought with so much courage, that they contributed greatly to the victory which was then gained.

Cimon was soon after recalled, and appointed commander of the combined fleet of Greece, with which he drove the Persian ships wholly out of the Egean Sea. He took the city of Byzantium, which was situate on the strait that connects the Propontus or Sea of Marmora with the Black Sea, on the spot where the famous city of Constantinople now stands, and then, sailing southwards by Rhodes, along the coast of Cilicia, in Asia Minor, he followed the Persian fleet to the river Eurymedon, up which they sailed in hopes of escaping him, attacked and

destroyed their vessels ; then landing his men, fell upon the land army, which had marched to relieve them, and cut it to pieces ; after which, re-embarking his soldiers, he sailed out from the river in quest of a squadron of Phenician galleys, which were coming to join the Persians and routed them also.

Cimon afterwards directed his course to the island of Cyprus, where he besieged the city of Citium. Here he was attacked by a sickness of which he died. But, ever mindful of his public duty, he directed the officers about him to conceal his state from the army. In obedience to his request, they, after his death, used to go into his tent as if to receive his orders, and so continued to carry on the siege in his name, until the city was taken. Thus Cimon had the extraordinary merit of being victorious not only during his whole life, but even after his death.

## CHAP. VII.

### PELOPONNESIAN WAR—PLAGUE AT ATHENS— DEATH OF PERICLES.

The death of Cimon was a great loss to Greece. For, while he always laboured to preserve the general peace, another leader appeared in Athens who was equally anxious for war. This was Pericles, the son of Xanthippus who commanded the Athenian fleet at the battle of Mycale. Pericles made himself famous, neither like Miltiades as a general, nor by his justice, as Aristides, nor by his skill in government, like Themistocles, nor by his piety and honesty, like Cimon, but by his eloquence. He spoke in public with so much force and persuasion, that every person felt inclined to give up their own opinion to follow his. He had the management of the public money, but he had not the honesty, like Aristides, to spend it solely for the public good. On the contrary,

he squandered a great part of it in public amusements and fine buildings, in order to gain the favour of the poorer citizens. The consequence of such dishonest extravagance was, that when he was called upon to make up his accounts, he was very much puzzled how to do so. While he was thinking, in a very melancholy mood, how he should satisfy the people as to the manner in which he had expended their money, his nephew, Alcibiades, a very clever young man, asked him what made him so sad. On being told that he was thinking how he should settle his accounts, he replied, "Would it not be better to manage matters so as not to be called upon to give any account at all?" Pericles thought of this, and conceived that the best mode would be to persuade the people to engage in a war, the expenses of which, for wars occasion a great waste of money, would prevent the people from enquiring too closely how their money had hitherto been spent.

Nations are very like men in some respects. When they are inclined to go to war, it is easy

to invent an excuse. After some trivial disputes, the Lacedemonians determined formally to make war against the Athenians. But before they committed any act of violence, they sent ambassadors to require that the Athenians should give liberty to all the towns and islands they held in subjection. Some of the leading men of the city were inclined to yield obedience to the demands thus made; but Pericles told them that if they yielded any thing at present, it would be imputed to fear, and further demands would afterwards be made: whereas, if they refused to comply, they had means sufficient both in their army and fleet to resist any unjust invasion, and even to punish the aggressors. His advice was followed, the ambassadors were sent back, and both states prepared for war.

The first act of this war, generally known by the name of the Peloponnesian war, because it was carried on by the Lacedemonians at the head of most of the other states of the Peloponnesus, was the invasion of Attica. It com-

menced in the year before Christ 431, a few years after the history of the Old Testament terminates. Pericles was now the chief ruler in Athens. He knew that the number of troops he could collect for the defence of the country was much inferior to that which the enemy brought against it, and therefore determined not to expose his soldiers to the danger of being cut to pieces by marching out of the city, but to keep secure within the walls. Archidamus, the king and general of the invading army, ravaged the whole country within sight of Athens, in the hope that the Athenians, enraged at the destruction of their property, might be tempted to go forth and fight in its defence ; but all to no purpose. Though the people, on seeing from the walls, their beautiful country-houses in flames, their groves cut down, and their cattle slaughtered, loudly called on Pericles to lead them out against the enemy, this consummate general and statesman had too much prudence to expose his army to an encounter with an enemy superior both in numbers and in military skill. He kept the gates closed and the

walls carefully guarded, well knowing that the enemy would soon exhaust their own resources, and be forced to retire for want of provisions. He was not, however, negligent in using the means he possessed for annoying them. From the multitudes which now filled the overcrowded city, he chose out crews for a large fleet of galleys, which, cruising round the coasts of the Peloponnesus, landed at various places, and plundered the towns left unprotected by the inhabitants who were in the main army with Archidamus. The losses thus occasioned discouraged the Lacedemonians, while the booty which was brought in triumph to Athens, was a consolation, and, in some degree, an indemnity for the ravages inflicted on their lands. When winter approached, Archidamus led his army home, and the Athenians were relieved from any further apprehensions until the succeeding spring.

But the next year brought upon Athens an enemy still more terrible than the Peloponnesian army. A plague, which broke out in Ethi-

opia, in the middle of Africa, and proceeded thence to Egypt, was introduced into the city, where it raged with the most deadly violence. Its fatal effects were increased by the crowded manner in which the inhabitants were forced to live. All the people had flocked in from the country parts, as they had done in the preceding year, to escape from the enemy. Not only the private houses, but the temples and public buildings were filled. Many were forced to put up with wretched accommodations erected in haste between the two long walls which joined the sea port of Pyraeus with the city. For Athens itself was situate nearly four miles from the sea; and, therefore, to enable the citizens to pass freely, and without risque of attack from an enemy, to their seaport, the people caused two walls to be built of great strength and at some distance from each other, under shelter of which, carriages, troops, and stores could be conveyed back and forward from the shipping at Pyraeus to the city. The plague attacked every body so rapidly and so violently that physicians were of no use. Finding that

the powers of medicine failed, the people had recourse to prayers. The temples and places of public worship were filled with the friends and relatives of the sick, imploring the assistance of their false gods. When they found that their prayers were ineffectual to stop the progress of this dreadful malady, the people gave themselves up to every kind of bodily indulgence. "Let us eat and drink," said they, "while we can, for no one can hope to enjoy his life for a single day." Thus might be seen in one place wretches lying in the street in the agonies of death, deserted by their nearest friends through fear of infection, or crawling to the brink of some stream or fountain, in the vain hope of quencing the intolerable thirst with which they were parched ; while, in another, were to be seen the boisterous mirth and carousing of those who looked to the present moment only for enjoyment. On one side were heard groans of agony, or the shrieks of the children of the dead and dying ; on the other, shouts of jollity from those who endeavoured to banish thought by intoxication. During this

scene of horror, Pericles steadily persevered in his plan of keeping the city gates shut, and allowing none to expose themselves. At length the people, frantic by the ravages of the enemy's soldiers without the walls, and the still more destructive doings of the angel of death within, vented the rage which they could not discharge on their enemies, upon their long-tried commander. They deprived him of his office, and sentenced him to pay a heavy fine. But they soon repented, and restored him to favour. The continuance of their favour, however, was but short-lived : Pericles himself was seized with the disease, and fell a victim to it. It is said, that while he lay on his death-bed, to all appearance senseless, his friends were consoling themselves by recounting his former actions. Upon which he unexpectedly interrupted their conversation, by saying, that they had omitted noticing the part of his public conduct on which he most prided himself ; namely, that he had never caused an Athenian to put on mourning ; meaning thereby, that he never intentionally caused the death of a citizen. If

he was the occasion of the deadly war that was now tearing to pieces these rival states, he had little occasion to make such a boast. It should be mentioned here, that Hippocrates, a celebrated physician, quitted his native country, Coos, an island in the Egean Sea, and dwelt in Athens during the whole time of the plague, regardless of his own safety, and only anxious to lessen its virulence by the unremitting exertions of his medical skill. This dreadful visitation of Providence occurred in the year before Christ 426. The next year Artaxerxes, king of Persia, died, and was succeeded by Darius Nothus, or Ochus.

## CHAP. VIII.

### CAPTURE OF PYLOS—DEATH OF BRASIDAS AND OF CLEON.

The third year of the war began with the siege of Platea by the Lacedemonians. The inhabitants of this place had made themselves remarkable by sending aid to the Athenians at the celebrated battle of Marathon; the great battle in which Mardonius, the Persian general was slain, and his army utterly defeated and driven out of Greece, was fought under its walls; and it was but reasonable to suppose, that a town which had done and suffered so much for the common cause of Greece, would be well treated by all parties. But the Lacedemonians thought otherwise. Platea had joined with Athens in preference to Sparta, and they were determined to punish the city for so doing. The Plateans made a gallant defence. The besiegers, having failed in all their attempts to force their

way into the town, by scaling the walls or by battering them down, determined to subdue them by famine. For this purpose they built two walls of brick with ditches, round the town, and at some distance from it. One of these walls fronted the town and prevented any of the garrison or soldiers who defended it from escaping; the other looked to the country, and precluded any help being sent in to them by their friends. The soldiers of the besiegers were encamped between the two walls, prepared to act at any part on which an attack should be made.

The inhabitants, after remaining shut up for some time, finding their provisions begin to fall short, determined to make a desperate effort to escape. Having ascertained the height of the enclosing walls, by carefully counting the rows of brick of which it was built, and having made ladders accordingly, the greater part of the garrison, to the number of more than two hundred, set out, and having fixed their ladders, got up on one of the towers of the wall without being

perceived. Having succeeded so far, they pulled up some of the ladders, and letting them down on the outside of the wall, descended in this manner into the country. The night chosen by them was stormy and wet. The Lacedemonian sentinels were under shelter. The whistling of the wind concealed the noise made in mounting and descending the ladders, and the Plateans might all have passed unnoticed had not one of them unfortunately seized a tile to help him up, which slipped through his hand, and by its fall aroused the guards. The alarm was immediately given, but it was too late to be of much service, for all of those bold adventurers escaped and arrived safely at Athens, with the loss only of a single man, who was seized after he had crossed the ditches.

Though the town still held out till the next year, it may be as well to proceed here with the account of the manner in which the siege terminated. The garrison, after suffering dreadfully from hunger, at length agreed to surrender, on condition that they should not be put

to death without trial. The general of the besiegers agreed to this, and officers came expressly from Sparta to preside at the trial.—When the prisoners were brought out, the whole examination was confined to a single question. They were asked, each in turn, whether they had done any service to the Lacedæmonians during the war? It was in vain that they expostulated, reminding the judges of their services against the common enemy of Greece, and showing that they were under the necessity of joining the Athenians who had received their wives and children into their city. The question was repeated, and on being obliged to answer, No, they were put to death without mercy. This cruel custom of killing prisoners taken in battle will be found in the course of this history to have been but too common among all the Grecian states, notwithstanding they prided themselves on their civilization, and branded other nations with the degrading title of barbarians.

The treatment of the people of Mitylene, a

city in Lesbos, one of the islands in the Egean Sea, by the Athenians, will also serve to illustrate what has been just remarked, as to the cruelty with which prisoners were too often treated. This city had revolted from the Athenians, but after a vigorous resistance was forced to submit to whatever terms the conquerors chose to dictate. When the subject came to be debated at Athens, the people, in the first paroxysm of revenge, ordered that all the males should be put to death indiscriminately, and the women and children sold for slaves; and immediately sent out a galley to put the decree in execution. This cruel order was proposed by Cleon, a man of brutal and vulgar passions. Night however gave time for reflection. The people pictured to themselves the wretched city given up to slaughter, the innocent butchered indiscriminately with the guilty. Another assembly was called next morning: the decree was again discussed, and in spite of Cleon's opposition, it was resolved that the guilty Mitylenians should be brought to Athens to be tried, and all the rest pardoned. The friends of humanity instantly

sent out a second galley : great rewards were promised to the crew if they could, by their exertions, arrive in time to prevent the execution of the preceding day's decree. The first galley had the start of a day and a night, the weather was favourable : it arrived, the bloody mandate was read in a full assembly. Nothing now was to be heard but moans and lamentations. The executioners were preparing to enforce the law, when the second galley was seen sweeping in at its utmost speed. The sailors, anxious to have their share in the work of mercy, had not stopt even to their meals ; they eat and drank while they rowed, and took rest by short reliefs. At sight of it, the sentence was suspended : the decree of mercy was proclaimed, and received with an expression of silent joy, to be fully conceived only by those whose lives have been spared by some such wonderful interposition of Providence.

The war continued to rage in this manner for several years, each party continuing to harass the other, without any real benefit to either

side. It is painful, and indeed unnecessary, to dwell on accounts of battles and slaughters with which the accounts of those who have written this part of the history are filled. One of them only shall be noticed, because it led, in a great degree, to bring about a short peace. Demosthenes, one of the Athenian commanders, had been sent with a fleet, to plunder the coasts of Peloponnesus. He had landed at a town called Pylos, now known by the name of Navarin, on the south-west coast of the peninsula of the Morea, or Peloponnesus. Here he was attacked by a large body of the Spartans, who hoped to block him up, and compel him to surrender at discretion. But they were disappointed, for several fresh ships having come to the assistance of Demosthenes, he was enabled in turn to block up his adversaries in the little island of Sphacteria, which lay close to Pylos.

Cleon, whose cruelty and turbulence have been already noticed, was still in power at Athens. As he was himself neither a brave general, nor a good statesman, he gained the favour of the igno-

rant, unthinking multitude, by abusing and vilifying those who were so. At the present time, he vented his malice on Demosthenes, telling the people that he might have conquered the island of Sphacteria ere now; that he protracted the war to make money; but that were he himself in the place of that general, he would take the town in twenty days. The people knew that he was an empty boaster; they, therefore, to mortify him, took him at his word, and passed a decree, that he should be sent to the assistance of Demosthenes. He then began to retract; but the more unwilling he appeared to go, the more the people pressed him; until, at length, finding that he must either make good his offer, or lose his character, he boldly said that he would proceed forthwith and either destroy all the Lacedemonians at Pylos or bring them home prisoners within the time he had mentioned. The people, who knew him, laughed at his boasting, and allowed him to go.

It so happened, that just at the moment he arrived, Demosthenes, who was really a skilful

general, had so placed his soldiers and his ships, that the Lacedemonians in the island were deprived of every necessary of life, even of water ; while at the same time they were incessantly attacked by the light armed soldiers of the Athenians with their arrows and slings. At length they offered to give themselves up as prisoners. This was thought to be a very extraordinary event ; for, heretofore, a Lacedemonian soldier would rather die than submit ; and Cleon was thus luckily enabled to make good his boast, and to bring back with him to Athens the three hundred Spartans, whom he had thus so fortunately contrived to get into his power.

But, as it often happens to vain and self-sufficient men, his success was in the end the cause of his destruction. For he now began to persuade himself, that he was in reality an excellent general, and consequently took the command of an army that was sent against Amphipolis, a city of Thrace, situated nearly where the river Strymon discharges itself into the

northern part of the Egean Sea, not far from Mount Athos. But, as he had not Demosthenes now to assist him, his army was routed through his rashness and ignorance, and he himself killed while endeavouring to make his escape by flight.

Brasidas, the commander of the Lacedæmonians, was killed about the same time. He was the very reverse of Cleon. He was brave, intelligent and honorable. His presence was, therefore, sought for by all the states that were in alliance with Sparta. An anecdote is told of him, which, though apparently trifling, serves to show his character. It is said, that having once caught a mouse, the little animal bit his hand in attempting to rescue itself. Brasidas immediately let it go, saying that any creature however weak, deserved its life, if it showed courage sufficient to defend itself.

After the war had thus continued for many years, both cities began to be heartily weary of it. They found that each suffered much

without gaining any decided superiority over the other. This pacific feeling was increased by threats which each held out to its adversary. The Lacedemonians said, that instead of sending an army every summer into Attica and plundering the country as they had hitherto done, they would build a strong fort near the city itself, so that no one could go out of the gates but at the risque of being killed or taken prisoner. The Athenians, on the other side, threatened that they would put to death the three hundred Lacedemonians whom Cleon had brought home prisoners. Nicias, a man highly respected at Athens, both as being a good general, and extremely fond of peace, exerted himself to bring about an agreement, and at length succeeded, so that a truce for fifty years was finally concluded between these two cities. This is usually called the peace of Nicias.

## CHAP. XI.

### ALCIBIADES—SIEGE OF SYRACUSE—DESTRUCTION OF THE ATHENIAN FLEET—ATHENS TAKEN.

The tranquility of Greece was but of short duration. Neither the Lacedemonians or Athenians showed any inclination to keep the promises they had made on concluding the peace, and it was quickly broken by the artifices of Alcibiades, a young Athenian, equally remarkable for his birth, wealth, and beauty. He had been when young, brought up under the philosopher Socrates, who endeavoured to instil into his mind those principles of wisdom, for which he himself was celebrated. He had on one occasion saved the life of Alcibiades in battle, and his pupil, who had many good qualities, showed the utmost gratitude to his preceptor. But he was a youth of violent passions, and was spoiled by flattery. When with Socrates, he was all that a teacher could wish his pupil to be ; but

when he quitted his side, and fell into the company of his youthful companions, the lessons of the sage were in an instant forgotten in the folly of dissipation.

The chief vice of Alcibiades was ambition. He longed eagerly to imitate, and if possible, to surpass, the fame of Pericles. It may be remembered, that, when very young, he advised that statesman to involve his country in war, in order to prevent his accounts from being examined; and he now endeavoured, with too much success, to do the same in order to gratify his own ungovernable ambition. By a series of falsehood and artifice, which it would be too tedious to dwell upon here, he prevailed upon his countrymen to join with the Argives in a war against Lacedemon. Argos was the chief city of Argolis, a district in the north-eastern part of the Peloponnesus. It was powerful and wealthy; but was distracted by a bad and unsteady government. The issue of the war was very different from what this young statesman had anticipated. The Argives were defeated

and were glad to be allowed to make a peace and alliance with their late enemies.

Thus ended this ill-judging statesman's first attempt; his subsequent efforts were not more prosperous. The Athenians were not now content with being equal, they must be superior to the Lacedemonians in Greece. They had a fine fleet, manned with excellent sailors: most of the islands in the Egean Sea, and many cities on the mainland, paid tribute to them. Hence they had abundance of money, which they foolishly spent in adorning their city with splendid buildings, and in theatrical shows, and spectacles still more useless. Puffed up with an extravagant idea of their power, they longed for greater conquests. An opportunity which soon offered for gratifying their thirst of empire induced them to turn their thoughts to the conquest of Sicily.

The large and fertile island of Sicily is situate at the southern end of Italy, from which it is separated by a narrow channel of the sea,

called the strait of Messina, not more than a mile across. Many of its cities were inhabited by colonies from Greece. The largest and most powerful of these was Syracuse, situate on the eastern shore of the island, to the south of Mount Etna. The inhabitants of this city were as eager to obtain the command over all Sicily as the Athenians and Lacedemonians were to lord it over Greece. Hence, in both cases, arose many wars and disturbances.

The people of Egesta, or Segeste, a town on the northern coast of Sicily, being unable of themselves to oppose the Syracusans, applied to Athens for assistance. The Athenians acted at first with prudence. Before they would engage in a war which would require much money to carry it on, they sent confidential persons to enquire whether the Egestans could pay the expenses of the army and fleet that should be sent to their relief. The Egestans, hearing of this, had recourse to the following artifice. They borrowed all the gold and silver vessels and other ornaments they

could procure from the surrounding towns, and placed them in the most public parts of their own city ; so that the messengers from Athens, when they arrived, were astonished at the wealth and splendor they beheld on every side ; and, on their return to Athens, they stated that the people of Egesta had abundant means for paying any expenses that might be incurred. The assembly of the people, without further inquiry, determined that a large fleet and army should be immediately sent thither, that it should be commanded by three generals, Nicias, Alcibiades, and Lamachus, and that these should not confine themselves to the relief of Egesta, but conquer the whole island for the benefit of the Athenian republic.

The fleet sailed amidst the prayers and good-wishes of the whole city. It was the largest and the finest armament they had ever fitted out. Much of the public money had been spent on it. The voyage it had to take was tedious and difficult ; for in those times the ships, or galleys, as they were called, were little more

than very large open boats, rowed by a number of men, sometimes fifty, or even more, on each side ; and, as the sailors were then little acquainted with the art of managing ships in the open sea, and out of sight of land, they always kept close to the shore, and thus the length of voyages was increased by the many windings and projections of the various capes and bays that occurred in their course. Thus, in the present instance, the fleet, instead of sailing directly eastward from Peloponnesus to Syracuse, steered northwards to the large island of Corcyra, now Corfu, on the west of Epirus, thence across to Italy, thence round the Gulf of Tarento to Messina, whence they sailed along the east coast of Sicily, to Syracuse.

But, even when the fleet had arrived at Sicily, it did not proceed to this last named city. The generals differed among themselves as to what was best to be done. Nicias, who had been always averse to the war, and had advised the people strongly against it, was for succouring the Egestans, and then returning directly home.

Alcibiades wished to gain over all the cities in the island which were hostile to Syracuse, and with their assistance to attack the city : while Lamachus was for sailing directly to it, and attacking it in the first instance, before it could make the necessary preparations for its defence. The opinion of Alcibiades prevailed ; but he was unexpectedly recalled.

This young man's ambition and turbulent spirit had raised him many enemies at Athens, and they took the opportunity of his absence to bring some heavy complaints against him before the people, which he was ordered home to answer. He left the army with the officers sent to take charge of his person, but, on arriving at Thurium, he escaped from them, chusing rather to banish himself from his native country, than to run the risque of a trial there. Indeed the manner in which trials were conducted in that city, afforded a reasonable excuse for being unwilling to submit to them. There were a great number of judges ; and these, after hearing the parties on each side, gave their opinions by

dropping a bean into an urn ; a white bean if they wished to declare the prisoner innocent, a black one, if guilty. It was this that caused Alcibiades, when excusing himself to some of his friends for flying rather than abiding his trial, to remark shrewdly, " that in such a case he would not trust his own mother, lest she might throw in a black bean instead of a white one through mistake."

To return to Sicily. Lamachus was shortly after killed in a skirmish, and thus Nicias became sole commander. He remained for a length of time at Catana, a sea-port at the foot of Mount Etna, which has since been utterly destroyed by a dreadful eruption of that volcano ; until, roused by the murmurs of his own troops, and by the insults of the Syracusans, parties of whom used to ride close to his camp, and ask him whether he meant to settle at Catana, he proceeded with all his forces to Syracuse, and blocked it up by sea and land.

In this extremity the townsmen were per-

suaded by Hermocrates, a person of great influence among them, to apply to Lacedemon for assistance. This city sent them a general, named Gylippus, but no troops. He, however, on his arrival in Sicily, contrived to collect some hundreds of soldiers, and with them got into Syracuse, just before the wall or embankment which Nicias was building round the town had been completed.

His first act was, to send a herald to the Athenian camp, to tell them that he would allow them five days to quit Sicily in safety. The soldiers laughed at the message, and Nicias tauntingly asked, "could the arrival of a privateer," for so he called Gylippus in contempt, "and the wand of a herald, make such a change in affairs as to oblige him to retire from a place which he was on the point of taking."

Gylippus then drew out the Syracusans for battle, but was defeated and driven back into the city with the loss of some men. However he honorably took on himself the whole blame

of this miscarriage, saying that it was occasioned through his ignorance of the nature of the country, which led him to draw up his troops in a disadvantageous situation. The event showed he was right ; for, soon after, he marched out again, and by a judicious choice of ground, and arrangement of his army, he, with the very same men, defeated the Athenians, and destroyed the wall of inclosure which they had been at so much pains to build. The affairs of Nicias henceforth went on from bad to worse.

Hermocrates now persuaded his fellow citizens to venture to attack the Athenians by sea. This was a bold measure. The Athenians, ever since their victory over the Persians at Salamis, were esteemed the best sailors in Greece, and the fleet now besieging Syracuse was manned with the very flower of their seamen. The Syracusans, however, encouraged by the success that had already attended his counsels, followed his advice. They attacked the Athenian fleet in the large harbour that adjoined the town, and though they were forced back with some loss,

they were not discouraged from making a second effort. The Athenians owed most of their success at sea to the vigour and rapidity with which they worked their vessels. At one time they would sail close along-side one of the enemy's galleys, and sweep away all the oars, killing and wounding the rowers within with the broken fragments of them; at another, they would direct the sharp points of the prows or foreparts of their ships against the side of that of the enemy, with so much force as to sink it at a single blow. Hermocrates strengthened the sides and fronts of the Syracusan galleys so as to protect them against such a shock, and then, sailing out again he attacked the Athenians, and was successful.

Nicias now wrote home a very melancholy account of his situation. He informed the people that his army was wasting away by losses in battle, by desertions, and by sickness; for the ground where he lay encamped was swampy and unwholesome. He said, that if they wished to take Syracuse, they must send out another

fleet and army equally numerous as that which they had already sent ; and he prayed them, as his health was quite broken, that they would appoint another general and allow him to return home. The people would not hear of the return either of himself or of the army. They ordered him to remain, but sent him a very powerful reinforcement under the command of Demosthenes, of whom mention has been already made.

The Syracusans thought there would be no end to their miseries ; just after they had defeated the fleet of Nicias, and fondly hoped that he would be forced to retreat, they saw that of Demosthenes sailing into the harbour in the finest state of equipment, fully prepared for battle, and confident of victory. Demosthenes, when he landed, determined to make one great effort to take the city, and, if that failed, to withdraw his forces before they should be too much weakened to defend themselves. He attacked a strong post close to the town, but was driven back. He then proposed to sail

they were not discomfited. The Athenians were not  
 beaten to the west and captured. They  
 worked their vessels. They sailed close  
 to the shore, and swept along the coast  
 and were within the towers within the walls  
 of them; at another, they were close  
 to the sharp points of the promontories of the  
 ships against the shore of the city.  
 They, with so much force as to make a  
 single blow. The Athenians were  
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as if that planet did not shine as brightly the moment after the eclipse as at the end of the ensuing month. Nicias was weak enough to give way to this superstitious feeling, and the departure of the army was delayed.

The news of their retreat could not be long kept concealed from the people in the town, who now had full time to take measures to prevent it, by guarding all the passes. At length the Athenian army set out, very different indeed from what it had been on its arrival. The sick and wounded, whom they were forced to leave behind, filled the air with their entreaties to be saved from their exasperated enemies, or with execrations on those who deserted them. Nicias, in a litter or covered carriage, for he was too weak to march, led the main body, and Demosthenes commanded the rear. But the measure of their disasters was not yet full. At every river, and on every hill, they found parties of the Syracusans drawn up to oppose their progress.

After marching some time, the part of the army commanded by Demosthenes, having lost its way, was separated from that of Nicias, and immediately surrounded by the enemy. After fighting for some time, they all submitted on condition of having their lives spared. The news of the surrender of Demosthenes was immediately told to Nicias. At first he would not believe it ; but, when he found that it was but too true, he also agreed to lay down his arms ; and thus the whole of the Athenian army were made prisoners.

When they were brought to Syracuse, a very serious question arose as to the manner in which they should be treated. Some of the most violent of the people proposed, that the two generals should be scourged and put to death, and that all the common soldiers should be sold as slaves. Many of the most respectable of the Syracusans, among whom was Hermocrates, objected to this proposal, as being contrary to the conditions on which the army had surrendered. While the assembly was thus debating,

an old Syracusan addressed it in the following manner: "Fellow citizens! None of you have been greater sufferers than I by the unjust war waged against us by the Athenians. My two sons have fallen in the flower of their youth fighting in defence of their country. But how much soever I have suffered, I would think it still worse were my country to disgrace itself by a breach of faith. Let us not imitate the Athenians in their injustice, but rather, by sparing the lives of their generals, as we have promised, give a splendid proof to the world that we prefer justice to revenge." All the efforts thus made, were, however, unavailing. Nicias and Demosthenes were put to death, and the rest of the prisoners were sent to work at the quarries; where, being exposed with very little food or shelter to the sultry heat of the day and the chilling cold of night, most of them perished miserably.

## CHAP. X.

**SIX ATHENIAN GENERALS PUT TO DEATH—ATHENS  
TAKEN BY LYSANDER.—DEATH OF ALCIBIADES.**

**THE** news of the dreadful defeat at Syracuse was first made known in Athens by accident. A stranger happened to mention it in a barber's shop as a piece of news. At first no one would believe it, and the person who had told it was taken before the magistrates, and nearly punished for spreading a false report. But, when other accounts of it arrived which could not be doubted, the whole city was in a state of the utmost terror and agitation. They had lost the best of their soldiers, all their ships, and the treasury had been completely exhausted in fitting them out. However, they did the best that could be devised under such circumstances. They put a stop to all useless expenses ; they raised money in whatever way they could ; they built ships and sent them where they thought they would

be most useful. In short, fear made them act with prudence, and for some time enabled them to make head against their enemies.

The Lacedemonians, on their side, used all their exertions to prevent the Athenians from becoming so powerful as they had been. To this effect, they also fitted out a large fleet, and several battles were fought between those rival states, in which one was sometimes victorious and sometimes the other. One of these sea battles was particularly remarkable. It was fought at Arginusae, a cluster of small islands not far from Lesbos, an island in the Egean Sea, on the coast of Asia. The Athenians were victorious, although several of their ships were sunk. When the battle was over, the commander left several officers and ships on the spot for the purpose of saving the lives of as many of the sailors as they could. Unfortunately a storm arose, and they were forced to sail away, without being able to give any assistance to the poor wretches who were supporting themselves on pieces of the wrecks, or by swimming.

When the fleet returned to Athens, the commanders were thrown into prison and brought to trial on a charge of having neglected their duty. Strange to say, Theramenes, who accused them, was the very person who had been appointed to execute it; and, though it was clearly proved that the calamity was caused by the storm, over which they could have no control, six of the generals were condemned and executed. Pericles, a son of the great Pericles, was among this number. The Athenians could not expect to be faithfully served by any general after such an act of injustice and ingratitude. Their affairs proceeded from bad to worse, until at last one signal defeat at sea decided their fate.

Lysander was general of the Lacedemonians at this time. He was peculiarly remarkable for his cunning. Provided he gained what he wished, he did not care how it was attained. It was a common saying with him, that when the lion fails we must have recourse to the fox. The Athenian fleet had sailed up the Hellespont or Dardanelles, and anchored on the Euro-

pean side of it, at a place called Egos-potamos, or the Goats' River, not far from the town of Sestos. It was followed thither by Lysander with the Lacedemonian fleet, who placed himself opposite to it at the Asiatic side of the strait, near the town of Abydos.

The Athenians every morning sailed across the strait and offered battle to Lysander, who cautiously kept all his ships close to shore as if he was afraid to fight. After spending most of the day in this manner, the Athenians sailed back to their former station, and landing from their ships, dispersed about the country in quest of food or amusement. The same was done every day for four days successively. The Athenian generals, thinking that Lysander's unwillingness to fight proceeded from fear, grew careless of the discipline of their men, and allowed them to straggle about the country. It was in vain that Alcibiades, who was then in the neighbourhood in banishment, warned them of their danger. He knew Lysander's character, and assured them that he was about to play

them some trick. He even offered to collect some troops from among the neighbouring tribes of Thracians, and attack the Lacedemonians by land, provided the Athenian generals would attack them at the same time by sea ; but they would not listen to him. They were jealous of his great talents, and feared, that, if his plan succeeded, he alone would obtain the merit of it, but, if it failed, the disgrace and punishment would fall on them. Perhaps they were right. For after what we have just read of the Athenians, we need not be surprised that any general should refuse to expose himself to much risk in their service.

For four days successively the Athenian fleet sailed out in the morning to challenge their enemy and returned towards evening to the land. On the fifth, Lysander, as soon as he was assured that the Athenian sailors were dispersed through the country, gave orders to his fleet to sail out and to cross the strait as rapidly as possible. Their approach was not perceived till they were close at hand. Resist-

ance was then hopeless. It was in vain that the generals endeavoured to hurry the men on board. The enemy were upon them before the ships could be half manned ; and thus the whole of this fine fleet of the Athenians was captured, without the loss of a man, by the crafty Lysander. Nine ships only escaped, through the exertions of Canon the commander-in-chief, who, when he saw that all attempts to fight were useless, sailed away with these, and being afraid to return to his native city, took refuge with the king of Cyprus.

The Athenians had lost every thing in this battle. They had now no army, no ships, no money ; and Lysander, who was an excellent general, was determined not to lose the opportunity thus afforded him, of destroying the state that had so long been the rival of his country. He therefore, in the first instance, issued an order that all Athenians who were in any other part of Greece should immediately return to Athens on pain of death. He did this because he knew, that the more people were in the

city the more easily they would be destroyed by famine. He then sailed with his fleet to the Piræus, so as to prevent any assistance in men or provisions being sent in by sea, while Archidamus, the king of Lacedæmon, with his army, blocked it up by land.

In this manner the miserable inhabitants of this once famous city were shut up for several months, subject to all the horrors of famine.—For a long time they were afraid even to propose any terms to the besiegers, because, as they had always acted with wanton cruelty to their enemies, when in prosperity, they naturally expected a similarity of treatment from them in return. At length, however, their sufferings increased so as to make them willing to run any hazard rather than endure them longer. They therefore sent to Lacedæmon, offering to submit on condition of being subject to that city; but their messengers were met at the boundaries of Laconia by a message from the Ephori, who informed them that if they wished for peace they must offer very different terms.

On hearing this answer, the people were in the utmost consternation. They expected nothing less than that they should be sold as slaves. In their state of despair, Theramenes, one of their generals, offered to go to Lysander, and find out from him, how the Lacedemonians intended to treat them. His offer was gladly accepted. After remaining with Lysander three months, during which period hunger and famine carried off numbers within the walls, he returned and informed the assembly of the people, that Lysander had permitted them to send him and nine others to Lacedemon, to make the best terms they could.

On the arrival of these ten ambassadors, an assembly of deputies from all the cities in friendship with Sparta was convened, to determine how Athens should be treated. The Corinthians and Thebans were very desirous that the city should be totally destroyed ; but the Lacedemonians, remembering how much had been done by the Athenians for the common liberty of Greece, refused their consent ; de-

claring that they would not put out one of the eyes of Greece. It was at length agreed on, that the walls of the Piræus and the long walls which joined this sea-port to the city should be demolished; that all their ships of war, but twelve, should be given up; that the exiles should be restored, and that the Athenians should assist the Lacedemonians in all their wars. Those terms were reluctantly agreed to. Lysander sailed in triumph into the Piræus; the long walls were demolished to the sound of martial music; and thus ended the Peloponessian war, after it had continued for nearly twenty-seven years from its first commencement. This memorable event took place in the year before Christ 404; in the same year Darius Nothus died, and was succeeded by Artaxerxes, surnamed Mnemon, on account of his extraordinary memory, and in the preceding year the town of Veii was besieged by the Romans.

The surrender of Athens was followed by the death of Alcibiades; for the Lacedemonians were so apprehensive of his talents and activity, that

they thought their power insecure while he was alive. He was at this time residing in Thrace, near the place where the fatal blow was given to the Athenian naval power. As he suspected that the Lacedemonians were devising his destruction, he fled into Asia. But his removal did not save him. His house was surrounded one night by a large band of armed men, who, afraid of his well known courage, did not venture to break in, but set the roof on fire over his head. Alcibiades sallied out sword in hand at the head of his servants ; his assailants still kept aloof, but poured showers of darts and arrows on him, and he was thus slain before he had reached his fortieth year.

## CHAP. XI.

### THIRTY TYRANTS AT ATHENS—LIFE AND DEATH OF SOCRATES.

**WHEN** the Lacedemonians had gained possession of Athens, they placed it under the government of thirty individuals who, from their cruel and tyrannical conduct, justly merited the name of the thirty tyrants. In order to secure themselves in their power, they killed many, and banished still more, of those citizens of whom they were afraid, or whose riches they coveted. Theramenes, one of their own number, was among those they put to death, because he wished to check their cruelty. So great was the number of their victims, that it is said that Athens lost more citizens during the eight months of their government, than during the whole of the Peloponnesian war.

Their tyranny was too merciless to last long.

Thrasybulus, one of the citizens, who with several others had fled to Thebes to escape their cruelty, hearing how odious they had rendered themselves, determined to make a daring effort to expel them. Having therefore, collected a small band of brave men, some say thirty, others seventy, he seized upon Phyle, a small fort in the mountainous part of Attica. The thirty tyrants led out their soldiers to retake it, but were forced to retreat. The exiles hereupon grew bolder; many others joined them, and Thrasybulus seized on the Pyraeus. This daring act led to a battle, in which, as the soldiers of Thrasybulus fought for their liberty and their country, while those of the thirty contended for the unjust dominion of a few, the contest was soon decided. The tyrants were defeated, and endeavoured to escape into the city.

But Thrasybulus, instead of attacking the fugitives, called to them in the voice of friendship, asking them why they fled from their fellow citizens, who only fought to restore themselves and all their countrymen to their just

rights, and to break down the horrible tyranny of a few? These words had their due effect. The fugitives, on entering the city, deposed the tyrants and admitted the army of the exiles. The conduct of Thrasybulus, on being restored to the city, was marked with the same spirit of moderation which had regulated it during the battle. His first act was to propose an amnesty, by which all the citizens swore that no mention should be made of any past occurrences, but that all should live on good terms in future.—The oath was taken, and Athens again enjoyed the blessings of internal tranquillity.

From this time the history of Athens presents a very different picture from what it exhibited during the Persian war. Little is said of it, and of that little, still less is creditable to its character. The most remarkable man in the city at this time was Socrates. He was the son of an obscure citizen, and made himself famous by devoting his whole life to the improvement of the young men in virtue and knowledge. To effect this, he formed an acquaintance

with those of the most promising talents, and by his conversation and example, led them away from the paths of debauchery into which young men of birth and fortune are but too apt to fall, and gave them a taste for the more refined enjoyments of science. Alcibiades was one of his favourite pupils, and it was remarked that this young man, when in company with Socrates and absent from him, was, as it were, two different persons. When in his presence, he was temperate, prudent, and well conducted, but when drawn away from his paternal sway, his evil passions broke out, he yielded to the seductions of bad company, and forgot all the lessons of the philosopher.

During the reign of the thirty tyrants, Socrates was the only man in Athens who ventured to speak openly against their cruelties, and refused to vote for the death of persons whom they wished to destroy. It is melancholy to think that his very virtues were the cause of his ruin. The more he exerted himself to reform the morals of his younger fellow citizens,

the more odious he became to those who hated a man that taught the reverse of what they practised. At first his enemies endeavoured to render him ridiculous. Aristophanes, a poet, who wrote very ludicrous comedies, composed a play in which an actor was taught to imitate Socrates, and was shown to the audience suspended, as it were from the clouds, in a basket, uttering all manner of absurdities. But this attempt failed. For when the play was acted, and the performer appeared in this ridiculous situation, all the spectators inquired who was meant by the foolish figure in the basket, upon which Socrates, who was present, stood up, in order that every body might see him and judge whether the description of the comic writer in any manner resembled the original.

When this attempt to disgrace him failed, those who envied him took more violent means to ensure his destruction. They engaged a man named Melitus, to accuse him before the people of two serious crimes; one was, that he worshipped other gods than those acknowledged by

the people, the other, that he corrupted the youth by teaching them what was wrong.—When it was made known that Socrates was to be tried, all his friends exerted themselves to assist him. One among them, Lysias, who was celebrated for his talent of speaking in public, wrote a paper for him to plead in his own defence. When Socrates heard it read, he praised it very much, but said that it did not suit him. The orator, quite surprised, asked him “how that could be?” “I will explain it,” replied the philosopher. “If you were given a pair of shoes, embroidered in the most elegant manner, they would be of no use if they were too small for your feet; in like manner, though your oration be very elegantly written, it can be of no use to me if it contains arguments which it would be unbecoming of me to use.

Socrates, therefore determined to defend himself in his own language; but it was to no purpose. Every artifice had been made use of, either to persuade the judges that he was guilty, or to compel them by terror to vote against him,

even though they were convinced of his innocence. He was condemned, and sentenced to be put to death by drinking the juice of a poisonous plant called hemlock, a kind of punishment very common at Athens.

The sentence was not carried into effect for some time, for the following reason. It was a custom to send a galley every year to the island of Delos, in the Egean Sea, to offer sacrifices to Apollo and Diana, two of the fabulous deities, who, according to the silly fables believed by those heathens, were born there ; and it was forbidden to put any one to death until the ship returned. Socrates spent this period in conversing with his friends ; and so little apprehensive was he of death, that he gave up some of his time to compose pieces of poetry.

When the day drew near on which the return of the ship was expected, one of his friends came to tell him, with a countenance full of joy, that he had it in his power to procure his escape ; that he had bribed the gaoler who had

agreed to open the prison door and allow him to pass out, and that a vessel was ready to carry him to another country. Socrates at first put him off with a jest ; asking him, if he knew of any country in which men did not die ? But when his friend pressed him further, he replied to him seriously ; telling him that, however unjust the sentence had been, he thought it his duty to submit to the laws of his country ; nor would he expose the gaoler to punishment, for the sake of saving his own life. Another of his friends, exclaiming that it was a dreadful thing for him to die innocent ; “ How,” said Socrates, “ would you have me die guilty ?”

At length the fatal ship arrived, which was, in a manner, the signal for the death of Socrates. His friends repaired to the prison early in the morning. On entering, they found him sitting by Xantippe his wife, who held one of his children in her arms ; as soon as she perceived them, setting up great cries and tearing her face and hair, she made the prison resound with her complaints. “ Oh my dear Socrates,”

said she, "your friends are come to see you for the last time." He desired that she might be taken away, and she was immediately carried home. Socrates passed the rest of the day conversing with his friends with his usual cheerfulness.

One of the subjects of their conversation was, whether a philosopher would be justified in killing himself : for among the heathens such an act was thought not only excusable, but praiseworthy on some occasions. Socrates showed that nothing can be more unjust than this notion : that man belongs to God, who formed him, and placed him in the situation of life which he possesses ; and that he should not depart from it without the permission of that being to whom he owed his existence. When Socrates had done speaking, Crito requested him to give his friends his last instructions in regard to his children and other affairs. "I shall recommend nothing more to you," replied Socrates, "than what I have already done, which is to take care of yourselves : you cannot do

yourselves a greater service, nor me and my family a greater pleasure." Crito having asked him afterwards in what manner he wished to be buried? "As you please," said Socrates smiling, "if you can lay hold of me. I can never persuade Crito," continued he, turning to his other friends, "that Socrates is he who converses with you, and that what he shall see dead in a short time is only my carcass."

The servant of the prison now came in to tell him that the hour for drinking the hemlock, which was sunset, was come: Socrates perceiving that the poor man was in tears while he was delivering his message, observed it to his friends, and gave him great praise for his feeling and humanity towards the prisoners, which, said he, may be an example to all in similar situations. The fatal cup was then brought. He asked "what was necessary for him to do?" "Nothing more," replied the servant, "than as soon as you have taken the draught, to walk about till you find your legs grow weary, and then to lie down on the bed." He took the cup, without any

change in his colour or countenance: "well," said he to the man, "what say you of this drink?" may I make a libation or offering of some of it to the gods?" On being told that there was not more than enough for one draught; "At least," said Socrates, "we may pray to them to make my departure from this world easy, which is what I most earnestly beg of them." Then, after a silence of some moments, he drank off the hemlock at a single draught.

Till then his friends had refrained from tears, but after he had drank the potion, they were no longer masters of themselves, but burst into loud lamentations. Socrates alone remained unmoved, and even reproved them, yet still with his usual mildness. "What are you doing?" said he to them, "what has become of your virtue? I have always heard that we ought to die calmly and blessing the gods." In the mean time he kept walking to and fro, according to the directions given him, till he found himself weary, when he lay down. The poison now began to operate more quickly.

When he felt it gaining on his heart, he uncovered his face, which he had wrapped in his garments, and said to one of his friends, "Crito, we owe a cock to Esculapius, discharge that vow for me ; pray do not forget it." Esculapius was the fabulous god of medicine, and the cock was thought to be sacred to him. The meaning of Socrates in this speech, was, probably, to offer up a sacrifice to Esculapius, in gratitude for dying so easily. Soon after he breathed his last.

Such was the end of Socrates, in the seventieth year of his age. Soon after the event took place, the people of Athens began to be sorry for having thus destroyed so virtuous and valuable a citizen. Nothing was heard throughout the city but discourses in favour of Socrates. All was mourning and remorse. The schools were shut up, and all exercises suspended. The accusers were called to account for the innocent blood they had caused to be shed. Melitus was condemned to die, and the rest were banished. Their sentence was certainly

merited, but surely the judges also, who were prevailed on to pass sentence on a guiltless man, merited no small share of punishment. They were, however, more severely punished than, perhaps, they could have been by law : for they were so hated by the other citizens, that no one would speak to them, give them fire, or go into the same bath with them. The very place where they had bathed was cleansed, as if it had been defiled by their touch, and it is said that many of them were thus driven to such despair, that they killed themselves.

The people, not content with punishing his accusers, caused a statue of brass to be erected to his memory, and placed it in one of the most conspicuous parts of the city. They even dedicated a chapel to him, as a hero and a demigod, which they called the chapel of Socrates.

## CHAP. XII.

### WAR BETWEEN ARTAXERXES AND CYRUS—THE TEN THOUSAND GREEKS.

THE account which has been just given of the life and death of Socrates, has been taken from the writings of one of his disciples, named Xenophon, an Athenian, who has made himself celebrated, even to the present day, both by his actions as a general, and by his writings. While his fellow citizens at home were disgracing themselves and their country by their injustice and ingratitude towards his instructor, Xenophon was engaged in a war in Persia, which made Greece still more famous in history.

The cause of this new war was as follows : Darius, king of Persia, on his death, which took place in the year before Christ, 404, left two sons, Artaxerxes and Cyrus. Artaxerxes, as being the elder, became king in his father's

place, which enraged Cyrus so much that he endeavoured to have him put to death. Artaxerxes discovered the plot, but was persuaded by his mother's entreaties, who was doatingly fond of Cyrus, not only to pardon his guilty brother, but to give him the fine government of Asia Minor. However, this act of generosity had no other effect upon the wicked young man, than to urge him on to fresh attempts against the life of him to whom he owed his own.

For this purpose he collected a large army, and knowing that the Grecians were much better soldiers than his own countrymen, he prevailed upon Clearchus, a Lacedemonian, who was then living with him at Sardis, his capital city, to raise soldiers in Greece for him. Clearchus was so successful that he was able to collect thirteen thousand well armed, brave men, to follow Cyrus. Among these was Xenophon, who went without pay, as a volunteer in order to improve himself by travelling, and by learning the art of war.

Cyrus having drawn together a large army, set out, without letting any body know whither he was going. But it could not long be concealed, and his brother, the king of Persia, who was then living at Babylon, the capital of his empire, a fine and extensive city, built on the river Euphrates, found himself under the painful necessity of preparing to fight with his own brother, whose life he had so lately spared. After a long march, the two armies came in sight of each other at a town called Cunaxa, not far from Babylon.

The king's forces were much more numerous, but Cyrus relied on the courage and discipline of his men, and particularly of the Grecians. The battle began with these last, who at first advanced slowly and in excellent order, singing their hymn of battle, until they came close to the enemy, when, striking their swords against their shields, and setting up a loud shout; they rushed forward at full speed. The timid Persians did not venture to meet the onset, but broke, and fled at the first attack.

While the Grecians were thus victorious in one part of the battle, Cyrus was equally active in another. His great object was to attack his brother, and, by killing him, to end the war at a single blow. An opportunity of effecting this soon offered. Drawing near the place where Artaxerxes was on horseback, surrounded by a number of guards and officers, he cried out, "I see him," and, regardless of his own safety, and eager only to shed his brother's blood, he put spurs to his horse and rushed upon him at full speed. The battle now became in some degree a single combat between Artaxerxes and Cyrus ; and the two brothers were seen, transported with rage and fury, each endeavouring to plunge his sword into the other's breast, and thus secure the throne by the death of his rival.

Cyrus, having forced his way through those who stood around Artaxerxes, fell upon him and killed his horse ; he was immediately remounted, when Cyrus, attacking him again with fury, gave him a second wound, and was preparing to give him a third, in hopes that it would prove

mortal. The king, made more furious by the smart, sprung forward against Cyrus, who, running headlong, regardless of his own safety, threw himself into the midst of a shower of darts aimed at him from all sides, and fell dead from a wound by the javelin of the king, or of a soldier that was near. His attendants, resolving not to survive their master, were all killed around his body ; a sure proof that, however he was to be blamed for his ingratitude to his brother, he knew how to treat his friends. Artaxerxes, having caused his brother's head and right hand to be cut off and shown throughout the field, pursued his army to their camp, which he took and plundered, except that part where the Greeks were stationed, and which he did not venture to attack.

The Greeks on their side, and Artaxerxes on his, neither of whom knew what was passing elsewhere, thought, each of them, that they had gained the victory ; the former, because they had put the enemy to flight ; the latter, because he had killed his brother and plundered the

camp. When the real truth was known, Artaxerxes, as conqueror, sent to the Grecians to surrender their arms and implore his mercy, informing them, that, as they were in the heart of his dominions, surrounded by great rivers and numberless nations, they could not escape his vengeance. But the Grecian generals were not to be daunted. One of them desired to know upon what terms the king required their arms? if as conqueror, it was in his power to take them; if otherwise, what would he give in return? To this Xenophon added, that they had nothing left but their arms and their liberty, and that they could not preserve the one without the other. At last it was agreed upon that they should be allowed to return into their own country without any interruption; and Tissaphernes, one of the king's satraps, or governors, was appointed to be their guide, and received orders to supply them with provisions.

But this agreement proved to be nothing more than a trick to put them off their guard; for, after marching together in a friendly manner for

several days, Tissaphernes invited the five principal Grecian generals to his tent, under pretence of settling some disputes between the Persian and Grecian soldiers, and there caused them all to be seized and beheaded, together with many of the Greeks that happened to be in the neighbourhood.

Nothing could exceed the consternation of the soldiers when they heard that their commanders had been thus treacherously murdered. They were now without leaders in the midst of an enemy's country, many miles from their home, and about to be attacked by the whole army of the king of Persia. Night came on them while still uncertain how to act. Xenophon, of whom mention has been already made, instead of yielding to despondency, employed the hours of retirement in revolving in his mind what was to be done. After debating some time with himself, he rose and called together several of the most esteemed officers. He told them that all now depended on their own exertions. If they yielded to the Persians they had nothing to ex-

pect but to be treated in the same manner as their generals had been. But if, on the contrary, they acted with vigour and union, their numbers and courage were still sufficient to rescue them from their present perilous situation. He, therefore, advised them to call the soldiers together, to exhort them to choose commanders in place of those they had lost, and under their guidance, to force their way through the midst of the enemies that opposed them.

The advice of Xenophon was followed. The army adopted the suggestions of their officers. Five leaders were appointed, of whom Xenophon was one, and they prepared to set out for their native country. In doing so they did not take the same road by which they had entered Persia, where several large and rapid rivers would have opposed their progress ; but they chose to march in a northern direction which would lead them to the coasts of the Black Sea, so as thus to cross these rivers near their sources, where the streams would be shallower and the current less rapid.

For some time they were annoyed by the slingers and archers which Tissaphernes sent to attack them, but these were soon driven back. Still, however, they had to contend against the barbarous natives who inhabited these countries, and who seized every opportunity of assailing them from the tops of the hills. But the skill and courage of the Grecians prevailed over their irregular assaults. They crossed the Euphrates and Tigris near the sources of those rivers, and entering a mountainous country, were much distressed by a heavy fall of snow, in passing through which, they lost several of their men. Occasionally, however, they came to fine vallies where they obtained abundance of provisions.

In one of these they procured a large quantity of honey; but after eating it, the soldiers were attacked with a violent sickness, which made them fear that they had been poisoned; the ground was strewed with them as after a day of battle. However, at the end of two or three days, they recovered, and were able to

proceed without the loss of a man. While the army was advancing up the side of a high mountain, and those who led the way had gained the summit, Xenophon, who commanded the rear-guard, was alarmed by hearing them utter tremendous shouts. At first he thought that they had been attacked by some unexpected enemy, and rode up hastily to give assistance: but on drawing nearer, he heard the cry of, "The sea! the sea!" re-echoed from every quarter. The fact was, that the soldiers had caught a view of the sea for the first time from the top of the mountain, and they could not check the transports which this prospect afforded them of once again re-visiting their native country.

The first city they came to on the sea-coast was Sinope, a Grecian colony, where they rested for thirty days, which they employed in offering thanksgivings and sacrifices to their gods for their extraordinary deliverance from their enemy. A most praiseworthy example, if those addresses had been offered up to the true God. Here Xenophon proposed that they should

settle and form a colony ; but the soldiers would not listen to him, so anxious were they to return home. From Sinope, therefore, they sailed to Heraclea, and thence to Byzantium, where, after some adventures of little interest, the army broke up.

The battle of Cunaxa, in which Cyrus was slain, was fought in the year before Christ, 401, the year preceding that in which Socrates had been made a sacrifice to the malignant passions of his enemies. The whole number of Grecians which accompanied Cyrus from Sardis into Persia, under the command of Clearchus, amounted to thirteen thousand. After the battle of Cunaxa, it was found to have been reduced to ten thousand ; and hence this expedition is known in the Grecian history by the name of the Retreat of the Ten Thousand. When the army finally dispersed in Thrace, it was still further reduced to six thousand, a number less by more than one-half than what it had been originally. Such were the calamities of war, which carried off so many brave men in the course of a few months.


## CHAP. XIII.

### TREACHERY OF THE LACEDEMONIANS AT THEBES— PELOPIDAS.

THE Lacedemonians had become the most powerful state of Greece after the taking of Athens. But they made a bad use of their power, treating every inferior state with severity, and compelling them to act in obedience to their commands, however unjust: their treatment of the Thebans was most peculiarly base. Thebes was the principal city of Boeotia, a district lying to the north of Attica, and to the south of Thessaly. It had taken part with Xerxes during the Persian war, and therefore was looked upon with an unfriendly eye by the other cities of Greece. At the time we are now speaking of, however, it was on good terms with Sparta, insomuch that a large body of Lacedemonians was allowed to take up their quarters in it, while marching towards Thessaly.

The general of these troops was base enough to take advantage of the generous confidence thus placed in him, by seizing upon the citadel, the strongest part of the city; and though a complaint was lodged at Lacedemon, the magistrates, instead of punishing this gross act of treachery, not only connived at it, but approved of his conduct.

The Lacedemonians now thought themselves above any danger, and continued to domineer without controul. But they were not allowed long to enjoy a superiority gained by tyranny and injustice. The first blow came upon them from the people whom they had treated most dishonestly. Many of the Thebans had fled to Athens, when their citadel had been seized by their false friends. Here they were well received. Among the number who had thus banished themselves was Pelopidas, a young man of great talents, of whom frequent mention will be made hereafter. He formed a plan, with several of his friends in exile, to expel the Lacedemonians from Thebes. To effect this, he and a few



others disguised themselves as hunters; and, after passing the day in the neighbourhood of Thebes, entered the town at night-fall, before the gates were closed. They passed the guard without being noticed, and arrived safely at the house of a friend, who was privy to the plot.

Archias, the Lacedemonian governor of the town, was to entertain his friends on this night with a splendid banquet; a circumstance favorable to the exiles, as there was reason to suppose, that, while enjoying the pleasures of the table, less attention would be paid to what was passing in other parts of the town. At this moment the whole plot was on the point of being discovered. A friend of the governor wrote him an account of it from Athens. The letter was handed him just as he was sitting down to supper; but he put it aside, saying in a jocular manner, "business to-morrow;" an expression, the fatal consequences of which caused it to be used as a proverb, to guard us against postponing business for the sake of pleasure.

In the midst of the banquet, several of the conspirators and their friends were introduced in the dress of female dancers, with poplar branches on their heads to disguise their faces. Each had a dagger concealed under his garments, with which, when the company was heated with wine, and regardless of every thing but revelling and jollity, they, on a signal being given, fell upon the governor and his friends, and instantly put them to death. Thence they proceeded to the house of the other governor, who had not been of the party. But, as the alarm had already spread through the city, he was aroused, and prepared to defend himself. The Thebans rushed upon him; notwithstanding his exertions, he was seized by Pelopidas, who, when he found his companions hesitated to stab him through fear of piercing himself, called upon them to strike at all hazards, for the whole was transacted in the dark; they did so, and fortunately killed the governor, without any injury to their friend.

In the mean time, the news spread on every

side : the city was full of lights : the people hurried to and fro, uncertain what was to befall them : the conspirators had assembled in the market-place, proclaimed the death of the tyrants, as those were called in Greece who seized on the government of their country contrary to law, and invited the people to join them in their attempt to expel the common enemy. When day came, they found the city completely in their power. The Lacedemonian soldiers, indeed, still kept possession of the citadel ; but as, during the day, the rest of the exiles came in from Athens, supported by a number of soldiers, sent to their assistance from that city, the garrison yielded to necessity, and surrendered on condition of being allowed to return home in safety. All that the Lacedemonians gained by this atrocious act, was the possession of the town for a short time ; a paltry advantage, purchased at the expense of their good name. For what city could afterwards place confidence in a state which had taken so unfair an advantage of the trust reposed in it

by a friendly nation. Neither, as will soon be seen, did the bad effects of their treachery end in the loss of Thebes; others of the lesser states, which had hitherto submitted patiently to the tyrannic yoke of Lacedemon, now began to take courage, and to join together to throw off the yoke, so that by degrees this city, the conqueror of Athens, and the terror of the rest of Greece, sunk into a state of weakness and depression from which it never recovered.

## CHAP. XIV.

**EPAMINONDAS—BATTLE OF LEUCTRA—ASSAULT ON  
SPARTA—DEATHS OF PELOPIDAS AND EPAMINON-  
DAS.**

THOUGH the Lacedemonians were so shamefully driven out of Thebes, a city which they had seized so dishonourably, they showed no inclination to desist from their attempts to reduce it into their power. On the contrary, they sent their king, Agesilaus, with an army to force it again to submit. But, though he ravaged the country parts of Boeotia, he was unable to succeed in his main object. Pelopidas, to whose courage and energy Thebes owed its liberty, added much to his former fame in this period of the war. While returning home from an expedition on which he had set out to harass the Lacedemonian army, he found a large body of their troops posted to intercept him at Tegyra, a town of Boeotia.

On the first sight of the enemy, one of his officers ran to him with a countenance expressive of the greatest alarm, and told him that they had fallen into the enemy's hands ; " say rather," said the undaunted general, " that the enemy has fallen into ours." He made his words good ; for, advancing with his cavalry in front, and followed by his own chosen band, called the sacred batallion, consisting of three hundred young men, who had sworn never to quit one another in battle, he charged the enemy at once. The conflict was rude ; the two Lacedemonian generals were killed, and their troops, daunted by an attack so impetuous and unexpected, opened a passage for Pelopidas and his Thebans to march through. But he was not to be satisfied with half a victory ; turning on those who still remained drawn up in order of battle, he charged and routed them. This was the first occasion in which Lacedemonian soldiers fled from an enemy inferior in number. The honour which they had acquired and maintained for so many years, now at length began to fade from them ; while the Thebans were every

day gaining that place in public estimation, of which this victory had deprived their enemy.

Another circumstance tended to make the Lacedemonians still more suspected and disliked by the inferior Grecian cities. Sphodrias, one of their generals, laid a plot to seize on the Peiræus, the chief sea port of the Athenians ; but daylight surprised him while his army was still at some distance from the place, and he was forced to retire with some plunder and much disgrace. The Athenians complained to the Lacedemonians on this shameful attempt to seize on a town belonging to a state which was in alliance with them. But Sphodrias escaped unpunished, through the influence of Agesilaus, one of the kings of Sparta; another proof how far this people had degenerated from the principles instilled into them by their great law-giver, Lycurgus.

Notwithstanding these and other similar acts of injustice, the lesser cities of Greece were unwilling to quarrel with the Lacedemonians ;

and an assembly of the leading states was held in order to determine upon the best means of ending a war which injured all, without being of real advantage to any. Agesilaus, however, was anxious to continue the war; he was an excellent general, and thought that he would thus raise his character still higher. Epaminondas was sent thither on the part of the Thebans. We have not hitherto had occasion to name him, for, as he preferred a life of study and retirement, he was little known as a public character, until the love of his country forced him, as it were, into general notice. He was equally anxious for peace as the other was for war; and enforced his cause with such convincing arguments, that Agesilaus, finding himself no longer able to overthrow them, and anxious for an excuse to break with the Thebans, struck them out of the treaty which was signed by all the other states, and the Lacedæmonian army immediately received orders to march into Boeotia, under Cleombrotus, the other king, to attack Thebes.

The Thebans now thought that all was lost. They were deserted by all their friends, and had to contend not only against the Lacedemonians, but most of the other cities of Greece, which had joined that state. But they had in their city a single man who was worth more than armies. This was Epaminondas. He was appointed general, and immediately marched out to meet the enemy at the head of all the soldiers he could collect, who amounted to not more than six thousand men, while the enemy had upwards of four times that number. Many were alarmed at his taking a step which seemed to be so desperate, and several bad omens were reported to him ; but he replied, that there was one good omen, to fight for our country. Pelopidas accompanied him. When leaving home his wife entreated him to take care of himself ; “ Keep that advice,” replied the gallant warrior, “ for the common soldier ; it is the general’s duty to take care of those under him.”

The two armies met at Leuctra, a city of

Boeotia, to the south of Thebes. Epaminondas, who knew that if he could break through the Lacedemonian phalanx, for so the main body of their army was called, the other soldiers would not make much resistance, directed all his efforts against it. The battle was fierce and obstinate, and, while Cleombrotus could act, the victory remained in suspense; at length, however, he fell dead of his wounds. The battle was then renewed with double violence, the one party ashamed to abandon the body of their king, the other struggling to carry it off. But, when the rest of the army heard of the king's death, they took to flight, and were pursued by the Thebans with great slaughter. Epaminondas remained master of the field of battle, and having erected a trophy, permitted the enemy to bury their dead.

The Lacedemonians had never received such a blow. They lost in the battle four thousand men, of whom one thousand were Lacedemonians. The city of Sparta was celebrating a festival when the news of this terrible defeat

arrived. The Ephori, on hearing of it, gave orders that the amusements should be continued as if nothing had happened, and sent to each family the names of those of their relatives who had been killed. The next morning showed the effect that the laws of Lycurgus still had. Those who had lost a husband, a father, or a brother, were seen hastening to the temples with looks of joy, to return the gods thanks that their relatives had preferred death to flight; while those whose friends were reported to be alive, remained at home mourning over their disgrace, for having turned their backs upon their enemies.

The Thebans now determined to pursue their success. Epaminondas and Pelopidas marched into the Peloponessus, and, as good fortune generally gains friends, they were joined by such numbers that they soon found themselves at the head of seventy thousand men. With this army they ventured to attack Laconia. It was now six hundred years since Lacedemon had been founded. During all that period an enemy's

army had never ventured to invade their country, much less to attack their city, though it was without walls. It was indeed the common boast of the Lacedemonians that their wives had never seen the smoke of an enemy's camp.

But times were now sadly changed for the worse, and this people, so proud and overbearing in prosperity, were to be taught by bitter experience that honesty is the best policy in the end. The Thebans marched through the country from one end to the other, destroying and plundering as far as the river Eurotas. But still some of the old Spartan spirit existed; one instance of it is worthy of being recorded, as equal to the acts of Leonidas and his little band of heroes at Thermopylae. Ischolas, who commanded one of the passes, finding himself unable to maintain his post against numbers so superior; sent away the young men, who were of an age to be of service to their country in future, and kept none but those advanced in years. With these he continued in the position in which he had been placed; and he and his

gallant followers, after having defended themselves a long time, and killed many of the enemy, were all cut off to a man.

Epaminondas was prevented from making an assault on the city itself, in consequence of the river Eurotas being swelled by the floods, and Agesilaus being on the other side with his army. While the Thebans were marching along their side of it, their general was pointed out to the king of Sparta, who, after looking at him for some time, could not help exclaiming, "Oh, the wonder-working man." It is pleasing, in the midst of the many scenes of bloodshed and mutual hatred which history presents, to see one great man acknowledging the merit of another, even though an enemy.

In this expedition the Theban generals restored the old government of Arcadia, secured that country against the Lacedemonians, and brought back the Messenians, who had been driven out of their country by the same people; and, having saved their friends and

humbled their enemies, they returned home. Here, strange to tell, these two great men, instead of being loaded with honours for having raised their native city to the highest rank among the Grecian states, were thrown into prison by their ungrateful countrymen, for having continued in command for a period longer than that permitted by the law. Pelopidas was first brought to trial; and it is surprising that he, who was so brave in battle, showed great timidity and fear of death on the present occasion. Epaminondas, on the contrary, set his enemies at defiance. He recounted in lofty terms what he had done while in command; how he had ravaged Laconia, had secured Arcadia, had restored Messenia; and concluded with saying, "that he would meet death cheerfully, provided the Thebans would declare that he had performed all those great actions by his own authority alone." This speech had its effect: his judges were abashed, and he was unanimously acquitted.

The Thebans were now engaged in a war

in Thessaly. Alexander, the tyrant of Pheræ, a city and district in that country, had made himself odious to every one by his cruelty. The Thessalians applied to Thebes for protection, and Pelopidas was sent with an army to bring him to a proper line of conduct. At first the tyrant appeared to be convinced by the remonstrances of Pelopidas ; but, when this general went to him in confidence, attended only by a single friend, he seized upon him treacherously and threw him into prison.

The Thebans, incensed at so unprovoked an act, immediately sent an army into Thessaly ; and, as they were displeased with Epaminondas, upon a groundless suspicion that he had shown some inclination to favour the Lacedemonians, they named other generals to command it. He, however, went along with the army as a volunteer, out of regard to his friend Pelopidas. But this new attempt to degrade him, served only to raise his character higher ; for the Theban army was attacked with great vigour by Alexander, and would have been totally routed, had

not the soldiers compelled Epaminondas to take the command. He, at the head of the horse and light foot, placed himself in the post of danger, and having beaten off the enemy, brought home the army in safety.

The generals were punished on their return ; and Epaminondas chosen in their place. He immediately marched out again to rescue his friend from captivity ; and Alexander was so much awed by his name and well-known skill, that, on hearing of his arrival, he sent persons to apologize for his conduct, and liberated his prisoners. Pelopidas was not a man to be insulted with impunity. He also raised an army, and having attacked Alexander with more courage than judgment, he was killed in the midst of the battle, in which his troops were victorious.

It may not be uninteresting to mention here a few other circumstances concerning Alexander, which justly prove how well he merited the title of tyrant. Such was the brutality of

his nature, that he took pleasure in burying men alive, or in covering them with the skins of wolves or bears, that his dogs might tear them to pieces. At one time he called a public assembly of the citizens of a town which was in alliance with him, and sent his soldiers among them, who slaughtered all the youth in his presence. He was as cowardly as cruel, and would not trust even his own wife, of whom he was extremely fond, for he never visited her apartments without a slave before him with a drawn sword in his hand, and causing every corner to be searched for concealed weapons.

Yet all his caution could not save his life. His wife Thebe, afraid that she should fall a sacrifice to his passions, joined with her brothers to destroy him. To do this was no easy task. He slept every night in a chamber, which could be entered only by a ladder that he drew up after him ; and within the door was chained a huge dog, so fierce, that he knew no one but his master, Thebe, and the slave who fed him. All these precautions were unavailing. His

wife let down the ladder when he was asleep, and thus admitted her brothers, having first wrapped the steps of the ladder with wool, to prevent any noise ; then, contriving to lull the dog, they entered armed with daggers ; but here their hearts failed them, and they were about to turn back, until Thebe threatened to alarm her husband ; this threat roused them, and they killed him in his sleep. The news spreading through the city, was received with universal joy : his carcass was exposed to all kinds of insults, and finally cast out to be devoured by dogs and vultures.

The Thebans were now envied and feared by most of the Grecian cities, many of whom joined with the Lacedemonians against them. Epaminondas was still general, and hearing that Agesilaus was absent from Sparta with his army, he determined to attack, and, if possible, take the city during his absence. He would have succeeded, for there were neither walls nor soldiers to oppose him, had not Agesilaus been informed of his intention, and returned so oppor-

tunely, that he had scarcely entered Sparta, when the Theban army was seen crossing the Eurotas to attack it.

Although Epaminondas saw that his plan had failed through the sagacity of Agesilaus, he thought it dishonourable to retire without making an effort: but the valour and skill of Agesilaus, aided by the courage of his son Archidamus, rendered all his efforts fruitless; and Epaminondas, finding that the time of his command was near expiring, prepared to return home. In his march, he had to pass through Arcadia, whither he was followed by the army of the Lacedemonians, and their allies. Although he had been disappointed in his late attempt upon Sparta, he was resolved not to return without having effected some good. He therefore marched his army in such order, that they could give battle at a moment's notice, and proceeded along the hills while the enemy kept pace with him in the plain.

When he had arrived at an advantageous po-

sition, not far from the town of Mantinea, he made preparations to encamp for the night. The Lacedemonians did the same; but, when he saw them dispersed about their camp, he suddenly gave the signal for battle, and rushed down upon them with the utmost precipitation. The Lacedemonians, though taken by surprise, were not disconcerted. They lost no time in collecting their stragglers, bridling their horses, seizing their arms, and drawing up in order of battle. Epaminondas hoped to ensure the victory by means of a chosen band of soldiers, with which he attacked the main body of the Lacedemonians, being convinced that when they were once broken, their allies would not stand their ground. As the battle, however, continued for some time doubtful, Epaminondas made one desperate assault at the head of his troops into the very midst of the enemy, when, after having broken their ranks, he received a mortal wound from a javelin, which entered his breast, and breaking, left the iron point fixed there. Wonderful exertions were now made, on one side to take Epaminondas, on the other to carry him off. The

Thebans prevailed, and succeeded in bearing him on his shield to the camp.

The news of his misfortune had an astonishing effect on both armies. The Thebans made no exertion to follow up the advantage they had gained ; and the Lacedemonians did not venture to renew the attack. Both armies drew off, as if by mutual consent, and the victory might be thought doubtful, had not the Lacedemonians first asked leave to bury their dead, which in the Grecian armies was considered to be an acknowledgement of having been defeated.

When Epaminondas had arrived in the camp, the surgeons, after examining the wound, declared that he would expire as soon as the iron should be extracted. The news gave him no concern. He only asked for his shield. On being shown it, he enquired which army was victorious : when he was told the Theban, he said that this was the first day of his happiness. " I have humbled Sparta," said he, " I have

rendered Thebes triumphant ; I do not die without issue : Leuctra and Mantinea are two illustrious daughters, who will carry my name down with honour to all future generations." Having spoken to this effect, the iron was drawn from the wound, and he expired.

The glory of Thebes, as it rose, so it fell with Epaminondas. He was the last, as he may be called the first of the Theban generals. Before him that city was not famous for any illustrious action, and afterwards it was noted only for its misfortunes. Epaminondas himself possessed most of the qualities of a truly great man ; though poor, he was contented : he sought neither for wealth nor greatness ; he despised the one, the other was forced on him. His house was the place of education for every young man of birth and talent, who aspired to be a leader in public affairs ; and the character given of him by one writer is equally just and honourable, that he never knew a man who knew more, and spoke less.

The reader, no doubt, is curious to know what became of Agesilaus after the death of his celebrated opponent. As Greece was now at peace, and no state was sufficiently powerful to resist the Lacedemonians, he went with an army to assist the Egyptians who had revolted against the king of Persia, and, after having served there for some years, and performed several splendid actions, he fell sick, and died, when preparing to return home, at the advanced age of eighty-four. The battle of Mantinea was fought in the year 362 before Christ, and the following year is celebrated in the annals of Rome, by Curtius leaping fully armed into a chasm or gulf which had opened in the forum, or market-place.

## CHAP. XV.

**DIONYSIUS THE ELDER—RHEGIUM CRUELLY TREATED—DAMON AND PYTHIAS—DIONYSIUS' EAR.**

Although the part of the history of Syracuse, subsequent to the triumphant defence of that city against the Athenians, is but little connected with that of Greece, yet, as it contains the account of the lives of two very extraordinary men, Dionysius the elder and younger, we think it should not be passed over in silence. Dionysius the elder was an obscure citizen of Syracuse, and nothing is known of his early life, further than that in one of the tumults to which that unfortunate city was subject, he was desperately wounded, and owed his safety to a report of his death industriously spread by his friends. Some time afterwards, the Carthaginians, who always aimed at the entire conquest of Sicily, took Agrigentum, a very large, wealthy and commercial city, situate on the south coast of the

island. Dionysius signalized himself by accusing the magistrates of Syracuse for not having been sufficiently active in its relief. Having succeeded so far as to cause all those whom he thus accused to be deposed, he had influence enough to prevail on the people to elect him among those who were appointed in their stead.

Having succeeded so far, he now began to excite suspicions of his colleagues, in which also he was so successful, that the people, by an unanimous vote, created him generalissimo of their forces. His next step was to procure a guard of armed men. For this purpose he marched at the head of a body of Syracusans to Leontium, a neighbouring city, before which he encamped. During the night a tumult was excited by some of his partizans, on which he started up, declaring that it was a plot against his life, and fled with a few of his chosen soldiers to the citadel of Leontium. In the morning he called an assembly of the people, to whom he recounted the danger he had just escaped. The people took his part, ordered him a guard of six hundred

men, which he secretly increased to a thousand, and having thus, like Pisistratus of Athens, secured his power, he marched back in triumph to Syracuse. The citizens saw, too late, their error, but were obliged to submit, partly through fear of his armed attendants, and partly apprehending that the Carthaginians, who were in the neighbourhood, might take advantage of their disputes to force their way into the city. This act of Dionysius took place in the same year in which Lysander captured the whole Athenian fleet at Egospotamos, in which year also, the Romans laid siege to the town of Veii, in Italy.

Dionysius secured his power by marrying the daughter of Hermocrates, who had been the most powerful citizen of Syracuse, and had contributed essentially to the defeat of the Athenians. His favourite object, after he had secured himself in the supreme authority, was to drive the Carthaginians wholly out of the island. This people had been originally a colony of Phœnicians who settled in the north of Africa, opposite to Sicily, near where the

city of Tunis now stands. They had made themselves very famous by their spirit of commerce, sending their ships as far as the southern coasts of England, a long and dangerous voyage in those times. They were also desirous of extending their possessions by land, and had so far succeeded as to conquer most of the southern regions of Spain, and the greater part of Sicily.

Dionysius proceeded with great skill and prudence on his bold attempt to expel the Carthaginians. After having subjected his own countrymen to his control, partly by severity, but more so by a judicious affectation of kindness and courtesy, he collected large magazines of arms and ammunition, and equipped a noble fleet of three hundred galleys. He also took care to strengthen himself by the alliance of some of the most powerful cities in the neighbourhood. Among others he applied to Messina and to Rhegium, situate on each side of the strait which divides Sicily from Italy. With the former he succeeded ; to the latter he

sent ambassadors to desire that a daughter of one of their citizens should be given him in marriage. This republic, however, scorning to contract an alliance with a tyrant, returned answer, "that they had none but the hangman's daughter to offer him." He smothered his resentment for the present, but did not forget to revenge the insult on a future opportunity.

When his preparations for war were completed, he announced his intentions to the people. They all applauded his proposal, and with the unjustifiable impetuosity to which large meetings of public bodies are but too subject, instantly seized on the goods of such Carthaginians as were trading in the city, who little dreamed that they would be thus plundered in a time of peace. Nay, the fury of the populace carried them so far as to massacre those of that nation in various parts of the country, in return, as was said, for injuries inflicted by them when in power.

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of Africa, Carthaginians made the greatest exer-

tions to maintain their power. Imilco, their general, landed in the island with a numerous fleet and a large army. The success was doubtful for some time. At length the Carthaginians blockaded Syracuse by sea and land, and the citizens, finding themselves shut up on every side, and their provisions daily diminishing, began to think of surrendering. Here Imilco was guilty of the same error that had proved fatal to Nicias and the Athenians at the former siege; instead of attacking the city before the defenders had recovered from their alarm, he contented himself with building fortresses around it, and guarding the entrance of the harbour with his galleys. A few ships coming in to the relief of the besiegers gave rise to a skirmish at sea, in which the citizens were successful; their courage was raised, so that at length from being defenders they became assailants. The plague also broke out among the Carthaginians, and carried them off in numbers. At length, Imilco was glad to enter into a treaty with Dionysius, by which he and his Carthaginians were allowed to retire secretly, leaving his allies

to the mercy of the enemy. Many of these were slaughtered ; some were engaged by the tyrant, and incorporated into his own guards. This defeat of the Carthaginians took place about the year before Christ 390, the time at which the Gauls took Rome.

Dionysius now proceeded to extend his power in Sicily. He particularly directed his forces against Rhegium, the city which had given such an insulting answer to his proposals for an alliance. After having reduced the inhabitants to the greatest extremity, he succeeded in making himself master of the place. Those who survived the horrors of the siege, were sent prisoners to Syracuse, and sold for slaves ; but he reserved the severest punishment for Phyto, the citizen who had been peculiarly active in exciting the town's-people to resistance ; after having slain his son, and scourged Phyto himself in the most ignominious manner, he caused him to be flung from one of his military engines into the sea.

The latter part of the reign of Dionysius was undisturbed by foreign war or intestine commotion ; this time was occupied by him in the arts of peace. One great object of his ambition was to be thought a first-rate poet ; and, though his verses were generally treated with contempt when read in public at the Olympic games, he still persevered in fresh attempts. Though rejected and laughed at abroad, his poetry was sure of gaining the praises of those about him, who knew that flattering him on this point was the sure road to his favour. Philoxenus, one of his courtiers was, however, a singular exception. Being asked his opinion of a poem which Dionysius valued himself much upon, he spoke his mind with candour, and pointed out its defects without concealment. The incensed author, imputing his censure to envy, ordered him to the quarries, a place of punishment for criminals guilty of minor offences : he did not remain long there ; for he was soon restored to favour at the intercession of his friends. At an entertainment given after his liberation, Dionysius could not refrain from

reciting some passages of one of his poems, which he had taken great pains to compose, and, not content with the usual praises of the rest of his attendants, he applied to Philoxenus for his opinion of them, hoping, no doubt, that the punishment he had lately undergone would be a check on the severity of his criticism. Philoxenus at first was silent ; but, on being pressed for an answer, he turned to the guards who always surrounded the tyrant, and with a look of sarcastic humour, said to them, " Carry me back to the quarries." However piqued Dionysius might have been at the rebuke thus given him, he had the good sense to pass it over, and even to join in the laugh which this sally excited.

At length, however, his vanity as an author was gratified by the intelligence, that a tragedy of his composition had received great praise from the highly polished citizens of Athens. The news was received by him with the greatest demonstrations of joy. It was celebrated by an entertainment, at which the successful poet indulged so freely, that he was attacked by a

complaint which shortly proved fatal to him, after a reign of thirty-eight years.

Though branded with the name of tyrant, his cruelties do not appear to have gone beyond what was usual in his time. Unforgiving severity towards a defeated enemy seems to have been the usual consequence of success in the civil broils that distracted Sicily, more than any other country we read of. He is particularly charged with impiety, which showed itself by an open disregard to the sanctity of the temples and images of the Gods, objects of the greatest veneration to the superstitious people of those regions. Having occasion for money to carry on the war against the Carthaginians, he rifled the temple of Jupiter, and took from the statue of that god a robe of solid gold, observing, that such a dress was too heavy in summer and too cold in winter. At another time, he ordered the golden beard of Esculapius to be taken off, saying, that it was very absurd that the son should have a beard, when his father Apollo was without one.

His conduct to Damon and Pythias, and to Damocles, one of his attendants, deserves to be noticed, as both cases showed, that his mind, though injured, was not completely spoiled by a career of prosperity. Damon and Pythias were sworn friends: one of them had been condemned to death for conspiring against the tyrant, but was allowed to go a distance to settle his affairs, on condition that the other should remain in confinement in his stead. The day of execution arrived before his return. His friend was led out to be executed according to agreement, and the executioner was preparing to perform his fatal duty, when the other was seen hurrying forward with the utmost speed, anxious only to redeem his promise, and to save his innocent friend. It is highly honorable to Dionysius, that he not only pardoned the culprit, but admitted both to a share of his friendship.

His treatment of Damocles had in it something ludicrous. This courtier expressed his envy at the happiness enjoyed by Dionysius.

The tyrant, as if to let him know the real value of his enjoyments, ordered him to be treated in every respect like himself. But while Damocles was reclining on a couch, attended by all the ministers of luxury, he observed a drawn sword suspended over his head by a single thread. All his luxuries now lost their relish: he thought of nothing but the sword, and prayed his master to be released at once from a situation of greatness so dangerous. It appears from this anecdote, that though Dionysius had good sense enough to perceive the dangers to which persons in the highest stations are constantly exposed, he had not courage, by resigning such a precarious post, to enjoy that tranquillity and security, which is the lot of a more humble station in life.

Among many stories told of this extraordinary man, most of which we have passed over, as being very improbable, we cannot help mentioning one, on account of its singularity. It is said, that when he suspected that any of his attendants were plotting against him, he

confined them in a prison, built in the shape of the inside of the ear of a man. When the poor wretches within were conversing with one another, the sound of their voices mounted upwards through tunnels formed so as to convey it to an aperture at the top, on the outside of which the tyrant placed himself and heard, without being discovered, the whole conversation. Travellers are still shown a cavern in a rock at Syracuse, which is called Dionysius' ear; yet the truth of the story is so doubtful, that we give it rather as a curious tale than a well founded fact.

## CHAP. XVI.

**DIONYSIUS THE YOUNGER—DION AND PLATO—  
TIMOLEON LIBERATES SYRACUSE—AGATHOCLES.**

The power which Dionysius had been so long acquiring was so firmly consolidated at his death, that his son, generally called Dionysius the younger, succeeded him without difficulty or opposition. In the beginning of his reign this new ruler acted with prudence and moderation. His good conduct was owing partly to a disposition naturally mild, though injured by bad education, for his father was so suspicious, that he would not allow him to receive instructions suitable to his situation in life, least he might become a favourite with the people. But his cousin, Dion, is said also to have contributed greatly to this effect. Dion was a man of great natural talents, which he had improved by constant study, and by an intercourse with the most celebrated philosophers of his time, and

more particularly with Plato. So high was his opinion of this philosopher's powers of persuasion, that he never desisted until he had prevailed on Dionysius to invite him to his court, thinking that the example and precepts of so great a man could not fail to mould the yielding temper of Dionysius to the likeness of his own.

For some time the effect corresponded with his wishes ; the usual amusements of the court were laid aside ; books and improving conversation took the place of cards, dice, dancing, and revelry. But the sudden change did not continue long ; the followers of the court soon saw, that if the influence of Dion and Plato prevailed, they would be neglected, and, perhaps, dismissed. They therefore began at first to treat them with ridicule ; then to throw out hints that all that Dion aimed at was a change in the government ; that he wished to remove Dionysius, in order to place his own children on the throne ; and at length they contrived to seize upon some letters from him to the Carthaginian ambassadors, which they had the art to

persuade the suspicious mind of the tyrant were of a treasonable nature. Dionysius became alarmed ; he took Dion privately to a retired spot on the sea-side, showed him the letters, charged him with treachery ; and, instead of listening to his explanations, sent him on board a galley that was in waiting, which conveyed him to Italy, whence he proceeded soon after to Greece.

But though unjust to Dion, he treated him with no cruelty ; he even sent his treasures, which were very great, after him ; retaining, however, his family and his wife, whom he afterwards gave in marriage to one of his favourites. He still kept Plato at his court ; ashamed, perhaps, of the censure of all the intelligent men of Greece, who would have joined in condemning, perhaps in resenting, any injury or insult offered to a person of his elevated character. A war, which broke out soon after, gave him an opportunity of dismissing Plato also ; for he was weary of his reproofs, and most

particularly galled by his constant applications for the recal of Dion, his former friend.

When Dion, who was residing at Athens, heard of Plato's dismissal, and the ill treatment of his own wife, he resolved to dethrone Dionysius. The attempt was very hazardous ; he could collect no more than eight hundred followers, and with these he was to attack a large, well-disciplined army, which Dionysius had always in readiness. But he calculated, and not erroneously, on the people's hatred of his enemy ; he persuaded himself that, if at all successful at the outset, he would be joined by many who now submitted in silent despair. Nor was he mistaken ; his voyage was prosperous ; he landed at some distance from Syracuse without opposition : and, as he advanced to that city, his forces were continually augmented by increasing numbers.

The time was peculiarly favourable. Dionysius himself was absent, with a large party of

his army, in Italy. Timocrates, to whom he had married Dion's wife, and who commanded in Syracuse in his stead, was terrified. Instead of marching out to oppose the invader with troops whom he could not trust, he shut himself up in the citadel, and sent an express to his master with the news of the invasion. The messenger, it is said, lay down by the roadside to rest, and fell asleep: a wolf that was prowling near, carried off his wallet of provisions, in which also was the letter of Timocrates. The man was afraid to continue his journey without his despatches, so that some time elapsed before Dionysius was apprized of his danger; and, though he made a very vigorous attempt to recover the place, and even had possession of the citadel for some time, he was forced at length to quit it, and to withdraw to Italy with all the treasures he could carry with him, leaving Dion undisputed master of the city and surrounding country.

The thoughts of Dion were now turned to regulate the affairs of the city. He wished to in-

introduce a form of government somewhat similar to that of Lacedemon. His object was to give the people a due share of power, subject to such checks as would prevent them from abusing it. His success was far from equal to the goodness of his intentions ; the Syracusans had been so long subject to the disorders consequent on the sudden changes from tyranny to freedom, that they did not know how to enjoy the blessings of the latter : they allowed themselves to be worked upon by cunning and designing men, who used their bad passions for their own benefit. Heracleides was a man of this stamp : he was under great obligations to Dion, who had even spared his life when convicted of attempts against him ; but gratitude is too often of little avail against ambition. Heracleides, when restored to life and favour, employed his influence with the people in counteracting all the plans proposed for the reformation of the state. At length Dion, wearied with his unremitting opposition, and feeling convinced that the city could not prosper while convulsed with the struggle between them, yielded to the importu-

nities of his friends, and allowed them to put this disturber of the public peace to death.

This crime, the only one which sullies the character of Dion, was attended by its own punishment. A hideous spectre, which seemed to follow him, filled his mind with terror and melancholy: his disturbed imagination represented this phantom as a woman of enormous stature and haggard looks, who employed herself in sweeping the house with violence. His son's death, who threw himself, in a fit of sickness, from the roof of a house, was considered by him and by his friends as a visitation of the anger of the gods. Nor did his government acquire the tranquillity which he expected from the death of Heracleides. Callippus, an Athenian, to whom he had given his confidence, and whom he had brought with him on his return to his native country, forgetful of his favours, now turned against him, and not content with exciting the giddy multitude, secretly plotted his destruction. It was in vain that Dion's friends

warned him ; it was in vain that the designs against him were detected ; Dion could not be prevailed upon to imbrue his hands a second time in blood. His life was the sacrifice to this generous resolution ; Callippus, hardened against any feelings of gratitude or remorse, caused him at length to be assassinated, and seized the supreme power, which he held for two years, but was at length expelled, and after dragging on an uncertain and miserable existence for a short time, was himself put to death, as it is said, with the same dagger with which Dion had been assassinated.

These convulsions and murders made way for the restoration of Dionysius, who recovered his power ten years after he had lost it. He was not suffered to enjoy it long ; his banishment and misfortunes, instead of correcting his vices and softening his disposition, had only rendered him more suspicious and brutal. The people of Syracuse, at length, wearied with his cruelties and terrified at an invasion of the Carthaginians, sent ambassadors to Corinth, the city whence

they were descended, for aid against their intestine tormentor, and their invading enemy.

The Corinthians immediately acceded to their request, and appointed Timoleon to command the troops raised for their relief. Timoleon was a noble Corinthian, who had already signalized himself by one of those extraordinary actions which pagans record with admiration, but which a christian must read with abhorrence. He had an elder brother whom he loved most tenderly ; he had even saved his life in battle at the risque of his own. This brother seized on the government, and made himself tyrant of his native city ; in vain did Timoleon urge him to relinquish his ill-gotten power : at length, finding him inflexible, and thinking that the love of his country should outweigh the bonds of nature, he had him put to death in his own presence.

Timoleon afterwards repented deeply of this act. The workings of his own conscience, joined to the imprecations of his mother, who turned

with horror from the murderer of her son, awakened him to a sense of what he had done. At first he wished to expiate his guilt by a voluntary death; and at length, when the entreaties of his friends prevailed on him to endure life, he condemned himself to spend the remainder of his days in mournful retirement. In this condition he had lived twenty years, when his duty to his country called him to attempt the expulsion of a tyrant, without the risque of involving himself in the crime of fratricide.

The expedition of Timoleon resembled that of Dion in many respects. He carried with him but a small number of soldiers; but they were filled with the courage and enthusiasm of men determined to devote themselves in the cause of liberty. His little fleet escaped in safety from that of the Carthaginians, and he landed at some distance from the city which he was sent to relieve, and before which he shortly after appeared, after having defeated a much

more numerous body of the Carthaginians which was sent to oppose him.

Dionysius, who perceived from the citadel what was going forward, immediately on the defeat of the Carthaginians, sent persons to treat with Timoleon. They were well received: an agreement was made, by which he surrendered his troops and the citadel, and went as a private individual into the camp of the Syracusans; such was the confidence he reposed in the honour of Timoleon. From hence he was allowed to retire in a single galley with some of his treasures to Corinth, where he spent the rest of his life in obscurity, never again making any attempt to regain the situation he had lost. It is even said that he was reduced to such a state of poverty, as to be under the necessity of opening a school in order to procure the means of subsistence. One anecdote told of him while in adversity is highly creditable to him; on being reproached with his vanity while in prosperity, in having learned men and philosophers always about him; and being

asked by way of insult, "of what use the lessons of Plato had been to him?" "Can you think," replied he, "that I have derived no benefit from Plato, when you see me bear misfortune as I do?" Syracuse recovered its liberty in the year 339 before Christ, the year before the celebrated battle of Cheronea, an account of which will be given in the succeeding volume.

The conclusion of Timoleon's life was tranquil and happy ; he forced the Carthaginians to retire, and then devoted his exertions to restore the city to its former greatness ; it had been miserably depopulated by the long continuance of internal troubles, and by the frequent invasions of foreign states. Even now, its constant enemies, the Carthaginians, mortified and enraged at their late ill-success, were preparing another and a larger army to subdue it. In this emergency, the Syracusans sent again to implore the assistance of their native city. The Corinthians acted with great magnanimity ; instead of taking advantage of the present dis-

treasures to exact severe terms, or make themselves masters of the city, they sent to all the sacred games and public assemblies of Greece, to proclaim that Syracuse was free and independent, and to invite all those who had been banished, to repair thither and aid in the restitution of their country. Messengers to the same effect were sent through the islands, and even into Asia, inviting those who had taken refuge there to come to Corinth, where they would be provided with the means of returning to their native country.

The settlement of the new comers, the distribution of lands, the regulation of the laws, these and similar points were entrusted to Timoleon, who, after having placed every thing on a footing of well-regulated liberty, returned to the retirement from whence he had been unwillingly drawn, to give peace and security to Syracuse. But he was still respected and consulted as the great oracle of the people ; no treaty, no regulation of government was deemed satisfactory until it had met with his approbation. In the decline of his life he was visited with blindness ;

This accident seemed rather to augment, than to diminish the regard and affection of his adopted countrymen : when any important affair was to be discussed in the assembly, he was carried thither in a splendid chariot, and after having given his opinion, was conveyed back in the same manner, accompanied by the prayers and applauses of the people.

Neither did the public veneration terminate with his life ; after his death, a law was enacted, that public games should be celebrated every year in his honour as a hero. A decree was likewise passed, that whenever the city should be engaged in a war with foreigners, they should send for a general from Corinth.

This state of tranquillity did not continue long : Sicily, more than any other country we read of in those times, seems to have been destined to be scourged by tyrants. Shortly after the death of Timoleon, the Carthaginians again invaded the island, and by their assistance Agathocles, a Sicilian of obscure birth, seized on the supreme power at Syracuse. When he

thought himself secure in the government, he turned against his former friends, and endeavoured to expel them from the country: the consequence was, that he was defeated and blocked up in Syracuse. In this exigency he planned and executed a measure, which entitles him to be ranked among the boldest and most talented generals of antiquity: having assembled the people, he told them that he had discovered an infallible method of rescuing them from their present distressed state; that they had only to prepare themselves for a short siege, and that they who were unwilling to submit to this condition were at liberty to quit the city. Then, leaving his brother to command, with orders to make the best defence in his power, he set sail with a small chosen body of troops, and, having eluded the Carthaginian fleet which was not prepared for this unforeseen movement, he stood out to sea, and landed safely on the coast of Africa, in the year before Christ 310.

On his arrival there, he assembled his troops as if to return thanks for their prosperous voy-

age, appearing in the midst of them crowned with laurel, and telling them, that on his departure he had made a promise to offer up his ships to the guardian deities of Syracuse on his safe arrival, and he now called on them to aid him in fulfilling his vow ; and at the same time, seizing a torch, he led the way and set fire to his own ship. The soldiers, animated by his enthusiasm, followed his example ; and, having deprived themselves of the means of returning, they felt that their sole chance of safety was in victory, and therefore proceeded forwards with the resolution of despair. Animated by this feeling, they took several cities ; among others Tunis, in the neighbourhood of Carthage. They also defeated a large army which was hastily collected to oppose them : among the plunder of the camp were found twenty thousand manacles, or handcuffs, prepared by the Carthaginians for the prisoners they expected to take in the battle.

We cannot but pause here, to add another instance to the number already given, of the

horrid effects of the superstition by which the heathen nations of antiquity were enslaved. The Carthaginians imputed their present misfortunes to the anger of the gods. Anciently, children of the best families in Carthage used to be sacrificed to their god Saturn ; they now reproached themselves with having substituted in their sacrifices, the children of slaves or beggars bought for the purpose. To expiate the guilt of what their priests assured them was a horrid impiety, two hundred children of the first rank were slaughtered as an offering to this blood-thirsty idol, and upwards of three hundred persons offered themselves voluntarily, as victims, to pacify by their blood the anger of their deities.

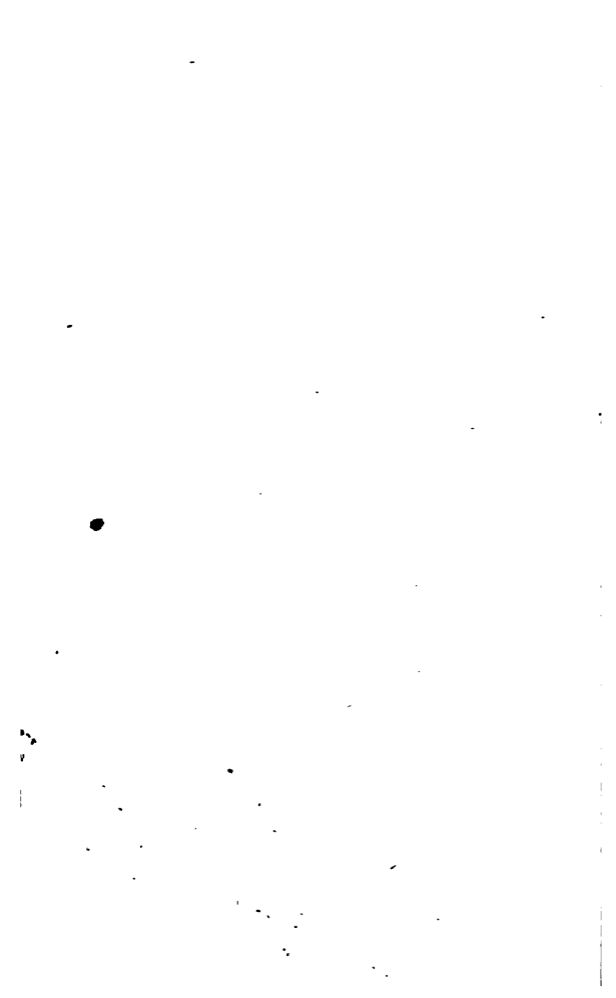
Agathocles still, however, continued to be successful ; many of the native tribes near Carthage courted his alliance ; several strong holds admitted his garrisons. But his successes here were balanced by unfavourable events that took place in Sicily during his absence. On his return to his country, his usual success attended him ; but now his absence from his army in

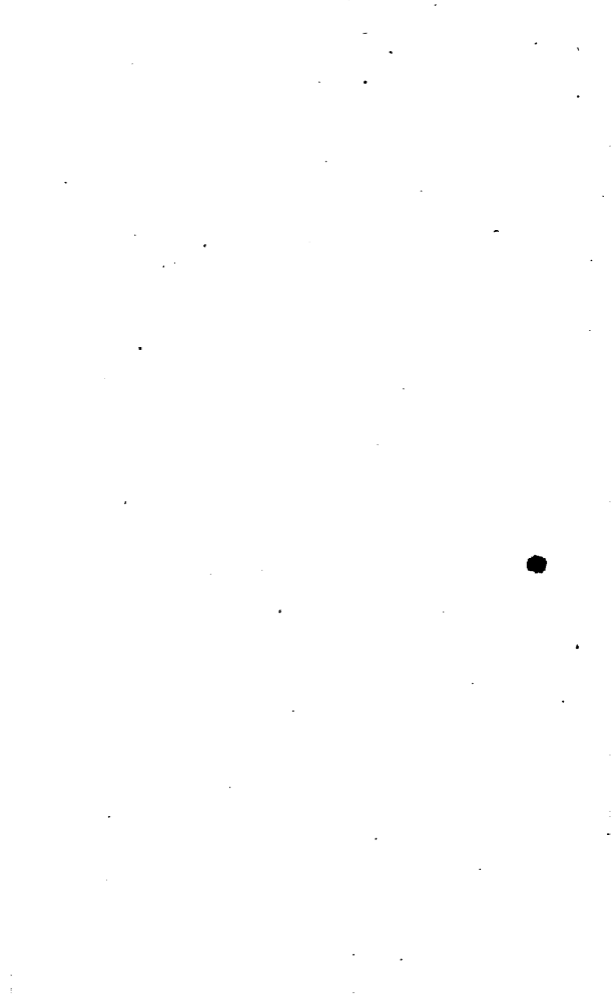
Africa was severely felt : the Carthaginians rallied ; the native tribes deserted him : he hastened over to retrieve his losses, but it was too late. He was unable even to carry his troops back to Sicily, as the enemies were masters of the sea. He fled in secret, and arrived in Syracuse with a few attendants, leaving his children to the mercy of his deserted soldiers, who, on finding themselves thus betrayed, put them to death, and surrendered to the enemy. He, himself, died soon after by poison, after a reign of twenty-eight years, varied by the greatest vicissitudes of fortune.

This extraordinary man seized on Syracuse in the year 314 before Christ, and the most remarkable events of his reign took place some time after the death of Alexander the Great. We have thought it best, however, to collect together all the occurrences that took place in this great Grecian colony, in order to prevent future interruptions in the course of the narrative. The subsequent events of the history of Syracuse, till its destruction, are of less importance ; they are also so closely connected

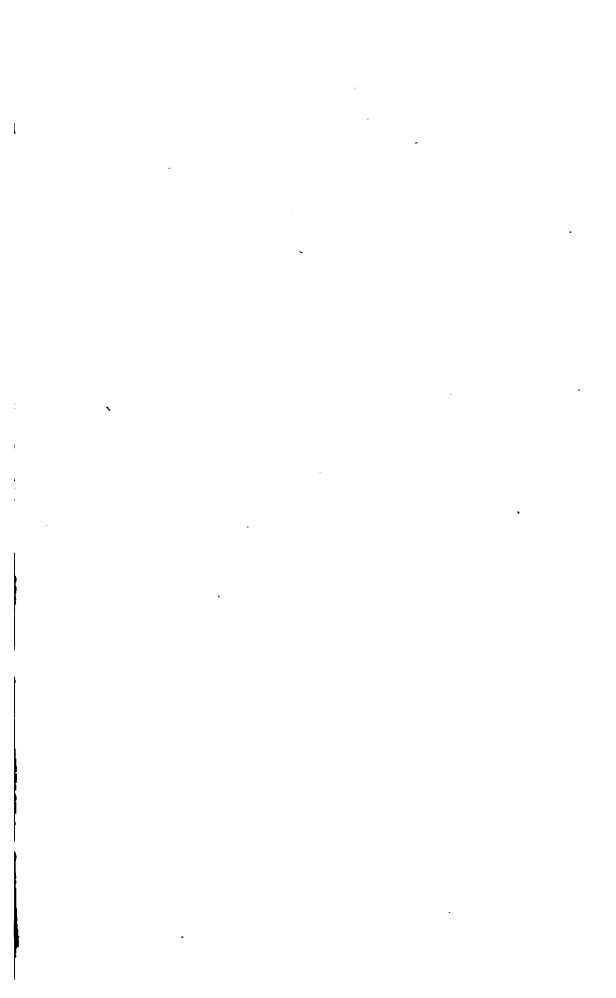
with the concurrent circumstances of Roman story, as to be more properly included in the history of that nation.

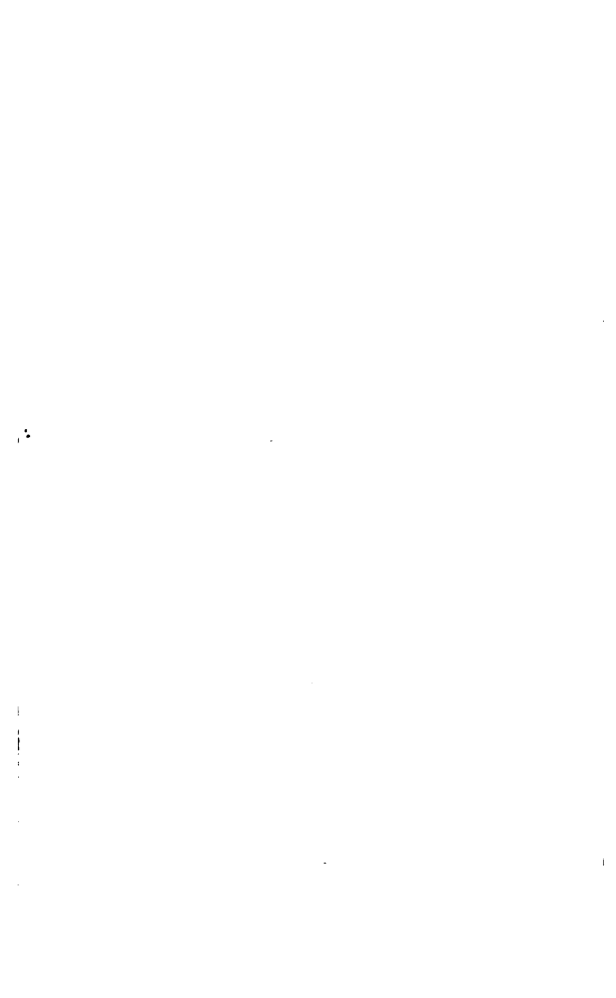
The portion of the Grecian History which we have now concluded, may serve to give us much useful information. We have seen how the cities of Greece rose from small beginnings, by means of good laws, and by the virtues of the inhabitants; and how they were thus able to resist the most powerful king then known in the world. We then perceive how wealth brought in luxury, and luxury gave rise to mutual quarrels, which ended, after much bloodshed and misery, in reducing the contending cities to a state of great weakness. The succeeding part of the history will show how a continuance in the vices brought on by riches terminated in the total destruction of the liberty of Greece, and in its subjugation to a foreign dominion, after repeated scenes of bloodshed, treachery, and cruelty, still more horrid than those we have already contemplated.





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